

Reformed Bible College looks for more Canadian students

Argentina, Brazil, Egypt, Ghana, Greece, Korea, Mexico, Netherlands, Nigeria, Peru, Sweden, and Viet Nam ... all are represented in this year's student body at Reformed Bible College.

Why does a student body include people from so many countries? The answer is simple: RBC is the only college in the world where students can concentrate upon Bible, Christian Doctrine, evangelism, and missions from the Reformed point of view.

Together with students from Canada and the United States, the overseas students help to make this year's enrollment of 235 the highest in our 40-year history.

As a miniature United Nations, students at RBC provide interesting cross-cultural insights on today's news. How does an Egyptian Christian view President Sadat? What are a Nigerian's thoughts on racial tension in Africa? What is the long-range political situation of southeast Asia as seen by a Vietnamese in exile?

All RBC students benefit from the culturally diverse student body. Reformed Bible College, as distinguished from Christian liberal arts colleges, provides professional training for its students to become effective church workers around the world.

Reformed Bible College is especially interested in enrolling Canadian students for a variety of important reasons. The challenge of RBC is to provide a well-balanced educational and practical training program for the preparation of men and women to serve in the lay ministry of the church and missions, both at home and abroad. All bachelor degree students major in Biblical studies (forty hours required) and choose one of two areas for concentrated study: Christian Education or Missions.

In one or the other of these two fields of study students prepare themselves for vocations or graduate studies. The church vocations for which students prepare include directors of Christian education, directors of evangelism, youth or music, assistants to pastors, and evangelists. Mission students are preparing for positions in evangelism, teaching, pastoring, counseling, Bible translation, church planting, and support services. Students continuing in graduate studies pursue programs in



Class room building of the Reformed Bible College, Grand Rapids, Michigan

preparation for a Master of Theology, a Master of Arts in Teaching, or a Master of Christian Education.

RBC has far more job openings available for graduates than its students can fill. Canadian students have a strong world and life view, an asset to them and the college during their time of study here. Their strong Kuyperian influence, well integrated through their Biblical studies at RBC, also enhances their employability and value in ministry.

Canadians enjoy an acceptance and opportunity for service in other countries such as is not possible for any other western nation peoples. Canada has a good name all over the world, has

not been militarily engaged with other peoples, and through its tie with Great Britain, enjoys rights in many countries around the world. These opportunities make Canadian students especially important to the work of missions abroad. In Asia, where two-thirds of the world's population lives, Canadians are able to enter many countries and work with the gospel - a privilege Americans do not enjoy.

Academically, experience with Canadian students at RBC has been outstanding. The vast majority of Canadian students do well in their studies and display a good degree of personal discipline (this speaks well of the training in the Canadian home and

school).

Canadian students make outstanding contributions to the physical education and competitive sports programs of RBC. In the past year Canadian students gave leadership to both basketball and hockey teams.

Canadian students come to RBC with exceptionally good Bible knowledge making instruction more pleasurable and effective, and their practical assignments in Christian service more useful.

The Canadian student population at RBC was at an all-time high of 28 per cent last year.

William Vermeulen
Director of Admissions, RBC

New children's series starts in this issue

Our parents and grandparents grew up with "In de soete suikerbol" when they were boys and girls in The Netherlands. It was a continuing cartoon by W.G. Vande Hulst which appeared in the daily newspapers for some seven years.

And now, *Calvinist Contact* brings that same cartoon to a new generation in the English language. In co-operation with Paldeia Press, and translator Harry der Nederlanden, *Calvinist Contact* will feature "The Adventures of the Jolly Baker"

each week.

During the spring of this year, Paldeia Press ran a contest to come up with a suitable name for the series. Many suggestions were received. The selected name, "The Adventures of the Jolly Baker", was finally declared the winner. This name was submitted by a J. van Dyk. Unfortunately, this van Dyk did not identify him/herself any further and no address was returned with the submission. If this van Dyk will kindly identify him/herself, Paldeia

Press will gladly send the \$100 gift certificate toward the purchase of Paldeia Press books.

There was one name submitted which warranted the award of a second prize. Marie G. Greidanus of Edmonton will receive a \$50 gift certificate for her submission, "The Jolly Baker".

The new feature is part of the paper's continuing program to make *Calvinist Contact* truly a family paper ... and that also means good, wholesome cartoons.

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Next week
MOTEL MINISTRY

Viewpoint

The elders will come knocking

The elders will be calling on you very soon. They will be getting into some pretty private parts of your life ... or at least they should be. I hope that you are ready for them and that you have some honest answers for them.

Despite claims that the church's work is ongoing and that the Kingdom of God has no season, the church's season doesn't start in September, that is when our Christian schools re-open, that is when all the societies start, and that is generally when newly installed office-bearers take up their calling. September, too, is when the elders begin their home visits and most of them like to have the first round of visits done by Christmas so that they can zero in on special cases after the New Year.

Each consistory works somewhat differently, depending on the nature of the elders and on the priorities of the minister. In any event, they will be calling on you within the next few weeks. They will probably be two elders, might be an elder and the minister, might be an elder and a deacon, might even be one elder.

A good elder won't sit on your couch and talk about your business, close in prayer and leave. A good elder will never, never ask: "What do you think about the minister?" That invites criticism. The home visit is not designed to tear people down but to build each other up.

Each home visit should have a focal point and it should centre around these two questions: "Do you love the Lord?" and "How do you show that love in your life?" The home visit should deal, at some point, with the family's faith commitment. What do they profess? If your elders have not dealt with that aspect of your life, then the home visit has failed.

Secondly, the home visit should deal with your "reaction" to your faith in Christ; how do you live it? That comes

out in your support of the church budget, the Christian school, and other Christian causes. That also comes out in your family relationships, the need for personal and family devotions. That comes out in your work ethics. Do you show your Christianity at the office or factory? How do you do that as a Christian businessman?

It shouldn't have to be said that the home visit also includes the children. If the children are old enough to stay up to 9 or 10 p.m. then they are old enough to be there in the living room with you. Parents should make every effort to have their children present. If they are not there, the elders should ask where they are.

At this point it should be mentioned that elders should do their homework before going out on a visit. Know the names of the husband and wife (Mrs. Vander ... will not do, especially if she is a young mother) and know the names of the children. That is what the church yearbook is for.

Elders, talk to the children. Ask them more than the basic: "How's school?" Ask them why they go to a Christian school. Ask them what they learn. If they go to a public school, ask them if they struggle with their faith when it comes to teachings about evolution, etc. Ask them if they find it hard to be Christians in a public setting.

Of course, you can talk about the minister's sermons but do it in a positive way: "Do you find the minister's sermons spiritually uplifting?" If the elder detects some concern here on the part of the family, then the minister should pay a visit personally.

Hint to housewives: Serve the coffee (and cake) at the beginning or end of the visit so that it won't disrupt the discussion.

We pray for strength to you elders as you go out to do your task.

Keith Knight

NewsViews

More teens keep their unwed child

A recently released report on *The Family*, prepared by Ontario's ministry for social development, contains a wealth of information, mostly of a statistical nature.

The report reflects a change in today's lifestyle. There is, for example, a dramatic increase in the number of Ontario's teen-age mothers who keep their babies instead of putting them up for adoption. In 1966, 6,511 children were adopted while in 1977 the total had dropped to 5,077.

Margaret Birch, the Ontario secretary for social development, said that the most disturbing aspect of the figure is the fact that more than half of out-of-wedlock births are to women under 20 years of age. "That in itself is a problem. I do not believe that a teen-age girl is equipped to look after a child, especially an unwed mother." Of the 202,350 single parent families in Ontario in 1976, 83 per cent were led by women and more than half of those sole support mothers were receiving some form of public assistance. "Is the guaranteed welfare income of \$337 a month the decisive factor in the unwed mother's decision to keep her child?" Mrs. Birch asked. That would be a bit presumptuous and indeed unfair towards the young mother.

I would hope that the teen-ager would keep her child because of her sense of responsibility towards the child and because of her maternal desire to raise the child which she conceived, rather than for the \$337 a month which she might receive in government support.

On the encouraging side, Mrs. Birch announced that *The Family* is not dead. "People have assumed that family life was dying but we are delighted to see that, rumours to the contrary, the family as an institution is very much alive in

Ontario." In 1951, 85.7 per cent of Ontarians lived in a family situation, and by 1976 that figure had risen just slightly to 86.2 per cent. Although the birth rate has slowed considerably over the years, the report found that families still want children, although fewer of them. In 1951, 64 per cent of families had children. In 1976 the figure was 65.7.

One of the most fundamental of all statistics, both from the individual and from a family point of view, is the change in life expectancy. People are living longer, so that the number of people over the age of 65 has increased by 85 per cent from 1951 to 1976.

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Christian education in emerging Asia — Part 5

The Moros are typical Muslims in orientation to life. They base their outlook on life on the dictates of the Qur'an. They view life as a unit. They feel far greater affinity towards their fellow Muslims in Borneo and Indonesia than for the Christian Filipinos. Congressman Salih Ututalum gives as an example the case of so-called "smugglers" accused of importing goods from Borneo into Sulu but who regard Borneo as a territory of the Sultan of Sulu.

The Moros generally see their relationship with the Christian Filipinos in religious terms. They just cannot understand or accept the religiously indifferent secularism of contemporary Philippines. They fear the secular public schools in the Philippines. They believe that the public school system is nothing but a conspiracy to destroy their faith. Peter Gowing, in his book *Muslim Filipinos — Heritage and Horizon*, writes that the Moros look upon population education and family planning programs as a plot to reduce their numbers. And they regard the national integration policy of the government as a devilish device to undermine their

religion and culture and turn them into Christians.

The Moros today are also caught up in the resurgence of Islam. Many make the pilgrimage to Mecca. They are also in close contact with Arabian countries. Islamic literature is widely circulated. There is a lively interest in Arabic.

The prospect of a peaceful solution to the Moro problem has been rudely shattered by violence. In the late 60s, outright intervention through outside finances and military support for Moro rebels drastically changed the picture. Dissidents were trained under the banner of "Muslim Independence Movement" with local "Revolutionary Committees." The Moro rebellion was one of the reasons of the imposition of martial law by President Marcos in 1972. The Marcos government, to its credit, launched an all out effort to pacify the Southern Philippines through economic and educational programs.

The government has recognized Muslim customary law even when it conflicted with statutory law. Mecca bound pilgrims in distress have been given aid. Arabic has been recognized

as a subject in elementary schools. Muslim religious holidays are accepted as national holidays in areas in which Muslims are numerous.

Many new religious schools (Madrasa), usually connected with mosques, have been established. They overflow with enrollees, both young and old. These schools are usually staffed by teachers who have studied in Islam centers in the Middle East. The basic principles of the Qur'an and the performance of Islamic ritual are part of the curriculum. The Philippine government has also sponsored the opening of two institutes of higher Islamic learning: The King Faisal Center of Arabic and Islamic Studies at Mindanao State University and the Institute of Islamic Studies in the Philippine Center for Advanced Studies, University of the Philippine System in Quezon City.

The establishment of the Mindanao Institute of Technology and the Mindanao State University (MSU) has been of great importance for the Moros. The MSU was authorized by legislative action in 1955 and established in September 1961. Of the 1,367 enrollees in 1965-1966 no less

than 65 percent came from Muslim homes.

Philippine Catholic education

The Philippine Roman Catholic Church has vast agricultural and commercial holdings. Its financial assets are a noticeable factor in economic life. The wealth of the church has led to economic disputes. It has been involved in all the problems of the landlords, hacienda operations and business enterprises.

Vatican II and other winds of change have led to intense debate within the church regarding its wealth. How should the Philippine church react to the new social consciousness raised within various sectors of the Roman Catholic Church world-wide? What responsibility does the church have for the poor?

In the Philippines there is some revision against the statements made on social justice by the church's hierarchy. Activism by priests is often feared. Liberation theology hasn't taken root anywhere. It is espoused by a few, but very vocal and militant priests.

Continued next week

DATELINE: THE WORLD

About tornadoes and outreach

Dear Sir:

The Lord's house (in Woodstock, Ont.) and the Christian school were destroyed by the August 17 tornado. This seems uppermost on your mind as you wrote your editorial. It is very self centered. Is the destruction of church and school building the greatest loss in this disaster. I think not. The personal loss of the people throughout the area exceeds the loss of two buildings by far.

It has been said that the Christian Reformed Church is a "sleeping giant". Christ said, "You are the salt of the earth." Why is most of our salt falling in foreign countries? Are we afraid to show our true colours at home? We have our evangelism committees, visiting nursing homes, vacation bible school, sunflowers and boys alive program etc. On a personal basis however, we seem to keep within our own circles.

Through your editorial you could have shown your

readers, how to reach out in Christ's name to one and all, not just the Christian Reformed people.

It is the responsibility of you as a writer and the leaders of the church to show and teach people to live, reach and share in their own backyard.

Are we all afraid to reach out? Is it true that we do not wish to have outsiders filter into our inner circles?

The Woodstock tornado should give us a good reason to join as Christians, and show all these people the love of Christ.

What you call the Lord's house, is only a building. The Lord's house is wherever you call upon the Lord. Through your editorial you could have shown how to reach out in love and mercy to all people in this area and perhaps, God willing, bring people back to the Lord and worship Him as we are able to do in this free land.

Henry Annen
Ingersoll, Ont.

Young adults on campout

Dear Sir:

The week-end of August 10-12 was one of happiness for a group of about 85 young adults as we participated in a campout at Brant Conservation area near Brantford, Ontario.

We spent two-and-a-half days in fellowship and fun and once we were homeward bound again, we were glad to have been a part of it.

Our Sunday morning service of song and praise mirrored our personal feelings of joy, hope, pain and longing. It was a tremendous feeling to

share these with those in our close circle. The sports mirrored the fun, excitement and exhilaration we all need to feel in his kingdom.

It was a relaxed week-end. One of respite and a needed break. One that we all hope to experience again soon.

A special thank you to the organizers, participants and music makers (even the banging of pots and pans one un-welcome morning!).

Let's create enthusiasm for another WinterFest, our workshops and our campouts!

Jo-Ann Van Reeuwyk
Belleville, Ontario

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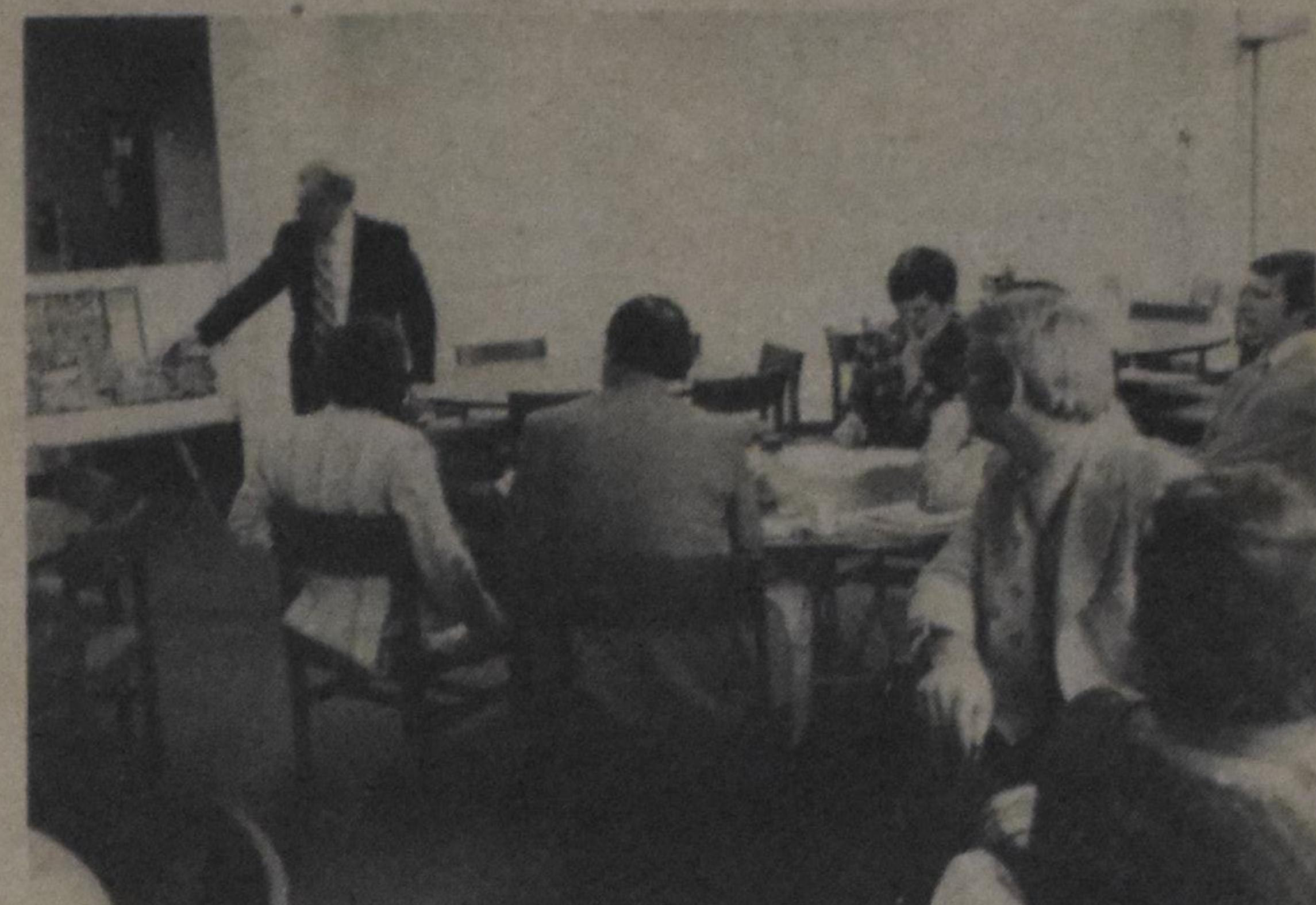
Subscribe now by sending your cheque (English series - \$30; English and Dutch - \$35) to: Synodical Committee for Sermons for Reading Services, Rev. P. Nicolai, treasurer, 27 Dittmer Cr., Rexdale, Ontario M9W 4P7.

RBC approaches phase 2 in its campus building program

Reformed Bible College (RBC) in Grand Rapids, Mich., announces prospective construction plans for the 1980's. As envisioned by the board of trustees at its annual meeting this spring, the concept of four new buildings was endorsed as a long-range plan for campus development. The structures contemplated are a physical education and assembly building, a second residence hall, a library, and a communications center. Construction of each unit will require new authorization by the board and will depend upon continuing enrollment growth and availability of funds.

The Robinson Road campus was purchased in 1947. As a first phase, three buildings were erected in the 1970's. The classroom-library was completed in 1974 at a cost of \$300,000. Schaal Residence Hall, housing 72 students, was completed in 1977 at a cost of \$500,000. Both of these structures are debt free.

In November 1978, Walters Campus Center was completed at a cost of \$750,000. This building provides food service, bookstore, business office, student recreation and lounge, as well as piano and



RBC VP of business and finance, William Jansen illustrates campus development at a luncheon for area media representatives.

typing rooms.

With the hope of further student enrollment growth, RBC is now considering another phase of expansion. The physical education-assembly building is estimated to cost \$550,000. RBC receives no government grants or loans for construction projects. The Board has determined that the physical education-assembly building must be financed completely through gifts.

RBC is an accredited college which provides

specialized professional training for workers in church and mission. Since 1940, the college has seen its graduates go into church work all over the world. What a seminary is for the prospective pastor, RBC is for the unordained worker—translator, literacy worker, evangelist, youth leader, mission specialist. Reformed Bible College is the only college in the world specifically training these types of church workers from the Reformed or Calvinistic point of view.

Trinity holds convocation

On Wednesday, September 5, Trinity Christian College of Palos Heights, Illinois, will celebrate the beginning of its 21st academic year with a Convocation Ceremony. It will be held at 7:45 p.m. at the Reformed Church of Palos Heights, 6600 - 127th Street.

In past years, the featured speaker has challenged the college community and its constituency with his presen-

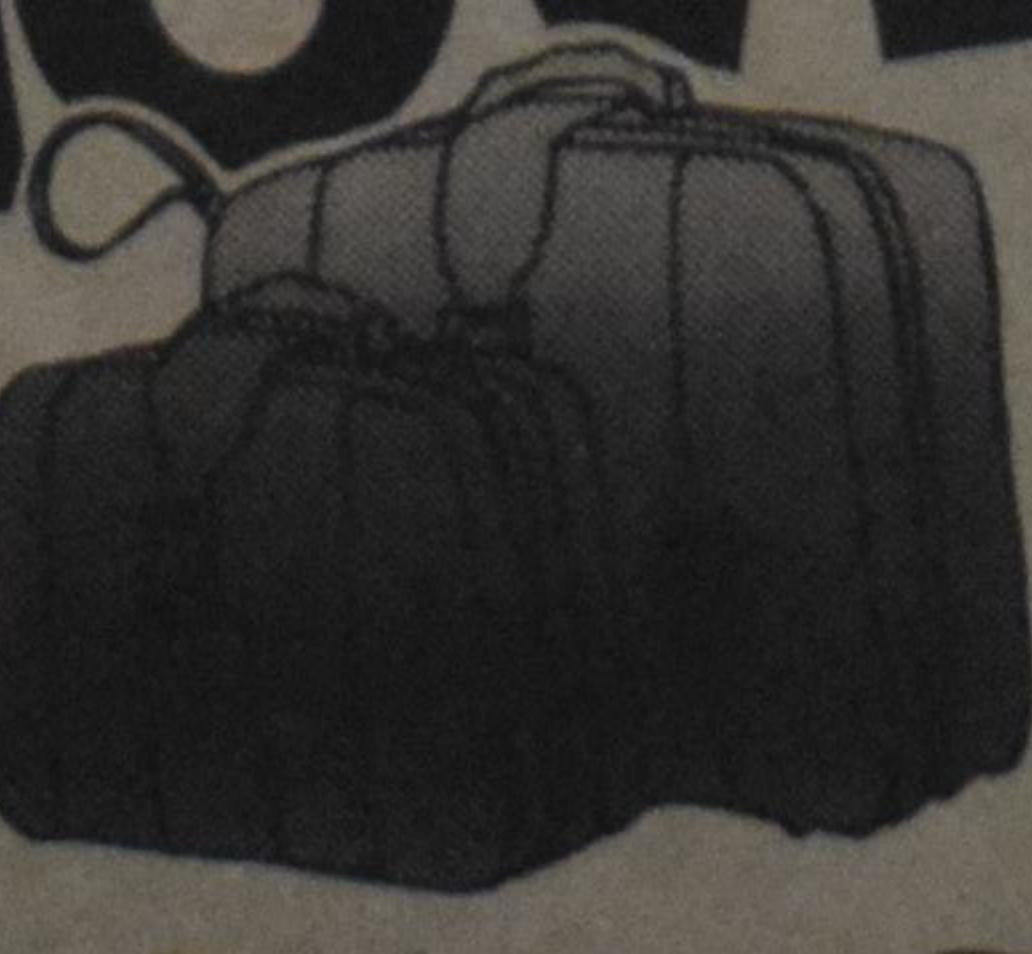
tation, and this year promises another such speaker. Dr. Jac Van Der Slik, academic dean at the college, will be making the address. During the ceremony, students who have been chosen to be the recipients of the scholarships available from the college will be announced.

Parents, relatives, and friends are invited to join in this celebration. There will be

a reception, compliments of the Trinity Christian College Women's Guild, in the fellowship room of the church after the ceremony.

Academic registration is scheduled for September 4 and 5 starting at 8:30 a.m. Students who are interested in attending Trinity should contact the admissions office as soon as possible at (312) 597-3000, ext. 44.

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Church Page

Youth Advisory Board for Clinton

Council spent a considerable amount of time discussing various problems pertaining to the life and well-being of the congregation. The suggestion to move in the direction of organizing a "Youth Advisory Board" to serve all our youth (teenage and older) with advice and counsel is well received. This board is to include our Youth elders, parents, young couples, etc. This board is expected to work in close cooperation with our Young People's Board. Details are to be worked out at our next meeting. Suggestions from the congregation are always welcome. Suggestions of persons to serve on such a Youth Advisory Board will be much appreciated.

Chr. Ref. Church Clinton, Ontario

Households of Faith for Chatham

While Grow Groups are for study and fellowship, the households of faith will have a different character. The congregation will be divided into 25 "Households". Does that mean that everyone is forced to join? Of course not. How could we do that? Nobody is forced to belong to church either. But you see, the idea of Households of Faith is that we learn to function better as church and as communion of saints. The meetings are planned for every month, starting in November and will be of a very practical nature and of short duration. They are held to discuss whether there is anything that we can do within our "household" to help each other in case of spiritual or physical need.

The Households will function where it seems hard to be concerned about the spiritual and physical needs of all our brothers and sisters in our church of 155 families. Will it work? It won't, if all members are only concerned about their own spiritual well-fare. But if we are living members of the Church or the Body of Jesus Christ, then it will work. Then we, all together, will want it to work.

Camp Shalom Tenth Anniversary Fair

On Saturday, September 29th there will be a Fall Fair at Camp Shalom to highlight the 10th anniversary year. During the course of the day there will be special events, shops with things such as plants, baked

goods, toys and much more. There will also be food concessions and a flea market, rummage and auction sales.

The financial goal for the fair is \$10,000 with which it is hoped to build an implement shed with a work shop. How can you help? Everyone is asked to find good items for the flea market rummage and auction sales. Also our congregation and the Barrie congregation are asked to supply, arrange and sell plants. Why not begin now by putting some cuttings in water or by setting some plants that you wish to donate.

Maple Leaf Ref. Church
Toronto, Ontario

The new church business card

The card is now in the trace-tracks at the exits. It is meant for outreach purposes and the committee for evangelism would like everyone to carry one in her purse or his wallet. The front and back flap show the times of church and radio services, address as well as a map. The inside shows a brief Gospel presentation as well as space for your name and telephone number. Don't hand out this card unless your name and phone number is on it. The cards cost 10¢ each and we would like to see these put to good use. They can be used with your day to day contacts, your visits with neighbours and friends, for self-training by learning the contents by heart while you wait at the checkout counter, bus stop, or doctors' office.

Clarkson Chr. Ref. Church
Mississauga, Ont.

O for a thousand tongues to sing

Charles Wesley, the greatest hymn-writer in Methodist history, wrote over six thousand hymns, some of which have attained the first rank in English hymnody. He and his brother, John Wesley, admitted that they made more converts through their hymns than through their preaching.

Wesley usually celebrated each anniversary of his birthday by writing a hymn of praise to God. Little wonder, therefore, that the first anniversary of his conversion, his spiritual birthday, should be celebrated by one of the most helpful hymns in use among Methodists. The opening line of the hymn, "O for a thousand tongues to sing," is reminiscent of a remark of praise to God, once uttered to Wesley by Peter Bohler: "Had I a thousand tongues, I would praise him with them all."

When Wesley was converted he had been ill in bed for some time, and the fear of death had often come to his mind. On Sunday, May 21, 1738, his brother and some friends came in and sang a hymn. After they went out he prayed alone for some time. In his journal we read: "I was composing myself to sleep in quietness and peace when I heard one come in and say, 'In the name of Jesus of Nazareth, arise, and believe, and thou shalt be healed of all thine infirmities.' The words struck me to the heart. I lay musing and trembling. With a strange palpitation of heart, I said, yet feared to say, 'I believe, I believe!'" These memories he has woven into the wonderful verse of the hymn:

Jesus! the name that charms our fears, That bids our sorrows cease, 'Tis music in the sinner's ears, 'Tis life, and health, and peace.

First Chr. Ref. Church
Chatham, Ontario

General Synod coming to Toronto in 1981

The 1979 General Synod, the highest court of the Reformed Church (R.C.A.), voted to hold the 1981 General Synod at York University in Toronto. The dates will be Monday, June 8th through Friday, June 12, 1981.

This will be the first time that the Reformed Church has ever held a General Synod in Canada. Delegates from all over Canada and the USA will meet to deal with the many issues that face the church.

Sometime in the future, probably the spring of 1980, specific planning will begin for the 1981 General Synod. At that time we, along with the Whitby and Mississauga churches will become involved in planning and hospitality for the General Synod.

Maple Leaf Drive Ref. Church
Toronto, Ontario

Church growth in Winnipeg

Elmwood Community Reformed Church, Winnipeg, Manitoba has begun a new ministry in the suburb of Charleswood. Mr. Jim Stein has accepted the call to become pastor there. This new work is financially supported by Classis Ontario and the Synod of Michigan. Elmwood's new enlarged facilities for sanctuary is right on schedule. The laminated beams and cedar decking are in place. The basement floor has been poured. Praise God!

Emmanuel Community
Ref. Church
Edmonton, Alta.

An all family Bible Study plan:

Some time ago we heard a representative of the Bethel Bible Series who presented to us an inter-denominational, all-family Bible study program. In response to that presentation the consistory appointed a special committee to propose a program to the congregation in which our whole church family can be engaged in through Bible study.

This committee has come back with a proposal of an All Family Bible Study Program, using a Bible study outline published by our denominational Board of Publications, on the Epistle to the Ephesians.

The program has several unique features:

- The congregation will be urged to meet in assigned groups, every other Wednesday evening from 8:00 till 9:30 p.m.

- It involves every family in the church, including the parents and all young people of 16 years of age and older. It brings the families together in certain geographical areas, so that, hopefully, new relationships may be formed.

- The program demands a commitment for a specific limited period of time. This particular program will begin, D.V., on September 26th and the last meeting will be on December 5th.

- A convener and co-convener will be chosen for each of the 16 groups that we envision. This means that approximately 32 people will be asked to commit themselves to extra time and effort to help out in the leadership of these groups.

- The pastor will be in overall charge of the program. He will meet with the conveners and co-convener on Saturday, Sept. 8th during the day to discuss the program in general. In addition to this Saturday he will meet every other Wednesday with them to introduce the topic to be discussed in the Bible study groups the next Wednesday. The conveners and co-convener are therefore asked to commit themselves to this program for every Wednesday evening during this period.

- The Wednesday evening was chosen because we found that this was most suitable to most

of our members. No other activities or meetings can be scheduled for the Wednesday. We hope that everyone will keep this in mind when you register for evening courses or the like. Please keep the Wednesday free for Bible study!

- At the end of the program in December, the committee will help the consistory to evaluate the program. If it has found successful the committee will come with proposals for a similar plan for the beginning of next year. This way we hope to have two periods of concentrated Bible study during the season 1979-80.

- We need to study the Scriptures, if we will be able to give account of what we believe. Our children and Young People need to study the Scriptures to know what they believe and to be able to withstand the temptations in the schools and in the society in which they grow up. We need to study the Scriptures to weld our marriages and homes together in a unity of commitment and purpose.

When I consider how my time is spent

One of our elders, in his enthusiasm of anticipated retirement from consistory and lots of free time, sat down and did some calculations. Here they are.

When an elder has served a term of 3 years he has: spent 280 hours attending 83 meetings, voted on more than 250 motions, served on at least 2 committees, served at Lord's Supper at least 12 times, was officiating elder 9 times, made 89 visits, lasting 200 hours, drank 300 cups of coffee in the line of duty, traveled more than 60 hours for a distance of 2,400 miles.

Calvin Chr. Ref. Church
Ottawa, Ont.

Church News

Christian Reformed

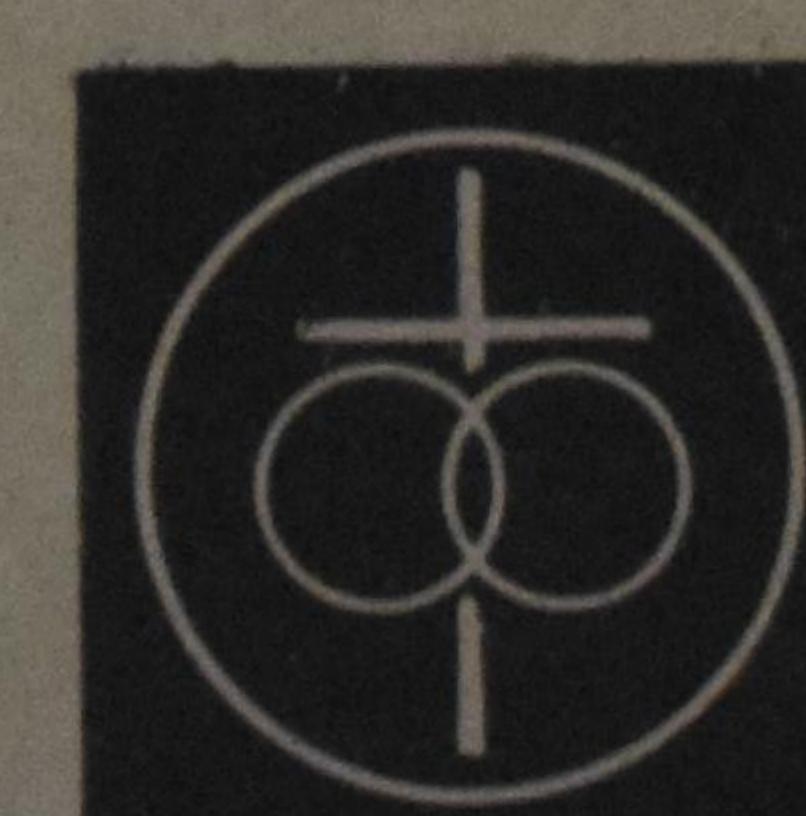
Accepted

— Rev. E. Gritter (Campus Classis Hamilton) to Bethel C.R.C. of Lacombe, Alta.

Declined

— Candidate Calvin Tuininga to Kincardine C.R.C., Ont.

New Secretary of Deacons: Mr. W. Luijstra, R.R.#5, S.D.S. #1, Kincardine, Ont. N0G 2G0.



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Niagara Conference attracts 800 persons

by Henry and Janet Knoop

The Knoops, from St. Catharines, Ont. were participants in the annual AACS conference.

The weekend of August 3-6 had over 800 people together at Niagara Christian College in Fort Erie, Ontario, for the 21st annual AACS Conference.

For those of us who had been to earlier conferences, that Friday was a day eagerly anticipated as we looked forward to the arrival of other conferees. We knew generally what to expect: re-acquainting ourselves with other Christians from many places, listening, discussing, singing, sharing, prayer; the traditional campfire and watermelon, the songfests, the mass church service, and of course the lectures and workshops.

And arrive they did! They came from all over Ontario, Pennsylvania, Connecticut, Michigan, Manitoba, Alberta, and even some from as far away as Holland and South Africa. They came, ranging in age from a couple of weeks to over 70 years, some for the first time and (at least) one for the 21st time. They came as they were: students, farmers, businessmen, housewives, factory workers, ministers and teachers. They came - over 800 people - to be united in Christian fellowship and to struggle with how best to serve the Lord in the 20th century society in which he placed us.

The theme for the conference, "The Groaning of Creation for Restoration," was introduced Saturday through two lectures entitled "Biblical Renewal for a Collapsing Society" by Dr. Maarten Vrieze of Trinity Christian College, Chicago.

In his morning and afternoon sessions Dr. Vrieze discussed the crisis of our culture, tracing its origin back through the years and

challenging 20th century Calvinists not to turn aside from confrontation with our humanist society as it had done in the past. It was time for us all to engage in this confrontation with our humanist society as it had done in the past. It was time for us all to engage in this confrontation and he warned that we should not spend too much time talking about what we should be saying - time is running out!

Vrieze's call for Biblical renewal was fleshed out more specifically in five workshops offered at various times Sunday afternoon and Monday. Rev. John Bolt gave an animated presentation on "What has the doctrine of creation to do with our idea of society?"; Dr. Hendrik Hart oriented his presentation "The Wisdom of God and the foolishness of man" specifically to students wanting a more advanced discussion; Harry Antonides spoke on "Social action: Alternative Christian perspectives"; Mary Vander Vennen and Ken Van Wyk on "Coping with stress in a disintegrating society"; and Rev. Louis Tamminga on "The place of the church in the renewal of society."

While the lectures and workshops gave conferees much to think about, discuss and study further, they were by no means "prophecies of doom." Indeed, Dr. Vrieze's thematically core statement "He (God) makes all things new" seemed to be the inspiration for the whole weekend and was reflected in uplifting Christian fellowship shared by all.

Conference chairman, Rev. Morris Greidanus and his wife, Alice, as song leader, kept things bouncing through announcements, jokes (?) and spirited singing from Friday's opening assembly through to Monday afternoon. In addition, the musical group Kyro from

Calvin College gave a spirited performance Saturday evening after a very successful fellowship festival (games, crafts, refreshments) that afternoon.

Perhaps the highlight of the weekend, though, was Sunday morning when 800 conferees were joined by about 200 guests for the day for the mass church service led by Rev. B. Nederlof of Hamilton. Preaching on a couple of passages from Isaiah 40, Rev. Nederlof inspired all to wait upon the Lord and renew their

strength as they live and work in this collapsing society.

By the time Monday afternoon arrived, with children still active (thanks to a well-organized youth program), parents slightly sleepy (too many late campfires), and nice weather (only a bit of rain), we could indeed praise the Lord for the blessings of this weekend. This had been the 21st year of AACS conferences and whereas 20 years ago these conferences ministered primarily to university students, in the last 10 years they had

broadened to include concerned Christians at all levels. Although some might have found individual lectures or workshops quite difficult, all were challenged in the communion of the saints to rededicate themselves to walk in the way of the Lord. The AACS sponsors conferences such as this one in Niagara in different places in Canada and the U.S. as a way of sharing foundational insights developed in its work with those working in all aspects of life. We look forward to many more.

Excitement about coffee break in Ontario

An atmosphere of celebration prevailed at two "Coffee Break" leadership training workshops held in the Burlington Christian Reformed Church this summer. There were fresh flowers everywhere - even corsages for the workshop leader and coordinator. Joyful faces and excited voices filled the fellowship hall.

This enthusiastic response to "Coffee Break" is occurring throughout Ontario. People are recognizing the potential of this evangelistic Bible study ministry which is especially designed for the local church.

One church in Ottawa has already experienced some of this potential. They had prayed earnestly that God would bring many mothers to their Bible

study. Only one came. But they thanked God for the "one". Now 1½ years later that "one" has made profession of faith in that church. Her husband and three sons were baptized, and she leads a Bible study group of eight ladies who have no Bible background.

The book *Evangelism thru Bible Discovery Groups*, written by Rev. Alvin Vander Griend and Mrs. Neva Evenhouse, describes this program. It explains study methods, leadership, organization, and much more. But the full-day "Coffee Break" Leadership Training Workshop helps make it all come alive and be more readily assimilated. Those who attend become inspired, eager to start, and more confident that

they can be used by God in this way.

Christian Reformed Home Missions heartily recommends this program. It was born out of experience and has been proven effective in many Christian Reformed and other churches throughout Canada and the United States. Information about the program and the workshops is available from Christian Reformed Home Missions.

"Coffee Break" Leadership Training Workshops are being held throughout Ontario Sept. 19-22. They will be in Oshawa, Orangeville, Ingersoll and Wallaceburg. The advertisement below gives more information.

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Sept. 20	Orangeville CRC, Orangeville, ON	Judy Gunnink	519-941-0204
Sept. 21	Ingersoll CRC, Ingersoll, ON	Rev. W. Veenstra	519-485-3906
Sept. 22	Wallaceburg CRC, Wallaceburg, ON	Rev. R. Praamsma	519-627-6320
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SMALL TALK

Camping is good for the soul

Camping is good for the soul. After having spent summers differently, I've fallen in love with it all over again. It's the type of holiday that's easy on the nerves. Problems that loom large at home tend to shrink to their normal size or less when suddenly your backyard stretches itself to include woods and fields and miles of sandy beach.

Of course, I'm talking now about the real thing, which is to make your home in a tent for a while or at the most in a very simple tent trailer. I suppose that's still playing it safe compared to backpacking a wilderness trail or portaging a canoe. Even so, at our camp, there wasn't a hydro pole in sight and for a few weeks life took on a simple form.

Lugging a water carrier a hundred yards several times each day and cutting wood in order to stay warm at night are chores with a difference and not demanding of the mind at all. They leave you with enough energy to study the

ways of a spider or the form of a cloud. Or to observe human nature. A tiny, nervous dog seems to be standard equipment for older couples.

The 40 to 50 crowd goes back to holding hands again whenever they manage to sneak out on their teen-age family for a stroll, and little boys on bikes know the lay-out of the park within ten minutes of their arrival. Then there are those hardy people who rough it in their luxurious, self-contained house trailers with a big T.V. antenna atop. The flickerings of those horrible little screens do so desecrate the woods at night! Except as a concession to old or frail people and then only in their simplest form, I can barely tolerate the sight of such unjustified opulence.

Apart from a flashlight, we did not carry a lamp with us at all and so we discovered how good it is to sit idle for a while at day's end. How good to become still and let a year's worth of toil and care drain from the soul, bit by bit. It's

great therapy too to gaze at the stars and be inspired to praise the Creator.

The warmth of a campfire promotes togetherness when, no doubt aided by the protective cloak of darkness, the sharing of thoughts which have been allowed to form freely, comes easy.

Thoughts about life and how to live it, about God and faith and love. They weave a strong bond of kinship and understanding which even the morning after is not able to break. That same campfire is also very conducive of song and laughter!

At daybreak the birds take the place of the old alarmclock, left on the night-table at home. I'd unzip the window of my tent and, from my cot, look nature straight in the eye. I'd see dew drops on every leaf and blade and a small bunny, late for breakfast, scurrying into the underbrush. I became familiar with a robin family which had taken to practise independence daily around our site.

The sense of smell is richly catered to

If you spend every waking minute of the day outdoors. The scent of a summer morning mixed with the smell of canvas warming in the first rays of the sun can hardly be surpassed much as the fragrance after a shower promises growth and harvest.

A long, exploring walk is a great way to befriend the Father's world again and to share the water and the shore of a Great Lake with the seagulls beats a dip in the cool sophistication of a pale blue motel pool with ease. Among your books pack a Bible and, why not, a good Bible studybook or two. Then go into the inner room between the fir tree and the lilac bush, often. A truly effective holiday is one which also benefits the soul. A time in which spiritual batteries are recharged. That's not a new or original thought at all, but it is one worth repeating.

Lynn Miller

by Ralph Heynen

PASTORAL COUNSELLING

Whenever we meet a person one of the first questions we ask them is, "What work do you do?" Almost immediately you can determine from the answer that they give or the way that they give their answer, that their attitude toward their work is not exactly healthy. Somebody will say, "Oh, I just work in a factory and I've been running the same machine for about five years." Or, you meet a woman and she says, "I'm just a secretary or I'm just a housewife." There is something frustrating in a remark like that. We know that much of the work that is done today is of a routine nature because of our modern mechanized world. Men are required to perform the same act day after day, year after year.

The important thing is not the kind of work that we do but the attitude that we take towards it. When we look upon our work as drudgery we lose much of the joy of living, for a great deal of our life is work. I think that it is well to remember that in every position and in every job there is a certain amount of routine work that must be performed. The man who is in business, a professional person, a secretary, the mother in the home — each one of us has a certain amount of routine in work. So, it is well to develop a good attitude toward work.

We fall into various categories as far as our attitude toward work is concerned. A number of people openly rebel against work. These are usually people who have never learned to do the unpleasant things in life. When they were children, dad and mother would lift the entire burden of such unpleasant tasks and if the child didn't feel like doing something he would merely say, "I'm not going to do it," and the parents could do little about it. If the child didn't feel like doing the unpleasant thing often the parents would do it for him. It

constitutes a real challenge for parents and teachers in a school to try to get children to do things that they would rather not do. If they don't learn this when they are young, they are going to have to learn it later on in life. We all face a certain number of things that we would rather not do.

There are those who have a more refined type of rebellion. There are those people who talk about the dreary monotony of life in a general way. It all shows that they don't like what they are doing and if they had a different job most likely they wouldn't like that job either. It is possible, of course, for a person to change his area of work and to find joy in one bit of work and not in the other. But quite often you will find that if a person expresses a great deal of dissatisfaction about one kind of work, he's going to do the same thing when he gets into something else.

I pity a person who doesn't like work and who says, when he gets through with his work, "Now I can have some fun!" Such a person misses some of the greatest joys of life. If a man is laid aside for awhile so that he cannot work, he begins to recognize the blessing of work. The person who is forced into retirement and suddenly finds himself with nothing to do, looks back with a sense of real satisfaction to the days when he could still work. Work then looks like pleasure.

Man has been made as one who should work. To spend a lot of time in leisure and to spend a life that is all enjoyment, it really helps us to miss the real purpose of living. Work is indeed a pleasure if we make it such. There are some people who take a resentful attitude toward work. Some look over the fence at other people and they say, "Now, that's the kind of work I'd like to do." Or, they resent the authority that

they have placed over them — the boss on the job or the foreman in the factory. They are often belligerent against management and administration.

It makes no difference whether you are a doctor, minister, or a ditch-digger — the fact is you have to do your work according to certain standards. There are always those who have certain authority over you. You are one of those who has to please others and for that reason your attitude toward your work can make so much difference. It can make it miserable and it can make it enjoyable. It all depends on the attitude you take. Some of the great men of our time have accomplished things in their lives when they were under great stress. Handel wrote the "Messiah" when he was deeply in debt and when he was in danger of being thrown in jail because of his creditors. When you hear the "Hallelujah Chorus" you don't notice one hint of resentment — it comes from the heart that is inspired by loftier motives.

We can always find that when we look over the fence we can say, "The work of other people is nicer than mine. I would rather be in management than in the factory doing work." However, I think it is well for us to look at this whole picture in a little different light. All of us have a certain place in life where we fit in and it is a bit unfortunate sometimes that people when they're 35 or 40 still haven't found their niche in life, they haven't found the place where they really fit in. They move through life looking from one place to the other and always looking for something better and never quite finding it.

I knew a young man rather well who had been a very successful salesman and then he became sales manager. The boss and management came along and they decided they were going to make

When work becomes drudgery

him assistant plant manager. Since the plant manager traveled a good deal this meant that he had a great deal of responsibility. When he got this job it wasn't long before he had ulcers and he was having headaches and he was being absent because of his health quite a bit of the time. It wasn't too long before he broke down completely. He was successful as long as he was in his own particular niche, but when he became promoted to a loftier position, he couldn't take it. There is this book, "Peter Principle" which stresses that many people have been promoted beyond the level of their own efficiency and that not all people can be put into positions of authority or positions where they're in management.

Why do we work? What is the real purpose of working? There are several things that could be said. One of these things is that God has made man with a certain amount of ambition and a certain amount of drive so we wouldn't be satisfied if we didn't do anything. We would not be content to live in this world and not make our contribution. If God gives us strength to go about our activities we will want to work. It's an inner drive that we have. For some people this drive is so strong that they become "workaholics". It's quite a strong drive that we have also in our own religious circles — we've got to be busy and we may not waste any time. The point is there is an inner drive in us that wants to do things, to accomplish things, and to fulfill our role in life in that way.

THOUGHT FOR THE WEEK:

Money or the love of it can hide the face of God. But we can also use money as a means to serve and honor Him. Then it's not how much we have but what you are that counts. For the Lord says, "A man's life consisteth not in the abundance of the things which he possesses."

The Adventures of the Jolly Baker

by W.G. Vandehulst



1. Woof, woof! You aren't going to eat it all by yourself are you? Please leave some for me! It smells so good! Woof, woof!

Nero was sitting on his haunches, waiting eagerly. Yum! He wagged his hairy tail and cocked his head to one side. His mouth kept dropping open, as if he could taste it, and his paw came forward as if he was reaching for it.

Lou, lanky Lou, saw Nero sitting there watching him. The dog was drooling; he would love a bite, just a tiny taste. But Lou just laughed at the poor dog. A mischievous glint came into his eyes. He thought, "I know a funny trick to pull on Nero. Ha-ha-ha! Won't that be a laugh!"

2. The butcher had given Lou the end piece of salami—for free. Lou was very good at wheedling: he could put on such a woebegone face, as if he were starving to death.

Yum! That end piece of salami was delicious! He ate it very slowly to make it last. He ate every last bit of it. Finally, only skin was left—a thin, wrinkly piece of skin!

Lou laughed to himself. He found a rock on the road and wrapped it in the leftover piece of skin. And guess what he did with it?

He held the little tidbit high in the air and said, "Beg, Nero. Beg!"

"Woof, woof!" barked Nero, and eagerly he danced around in a little circle. He was going to get something after all! Yum! There it came: it dropped right into his open mouth.



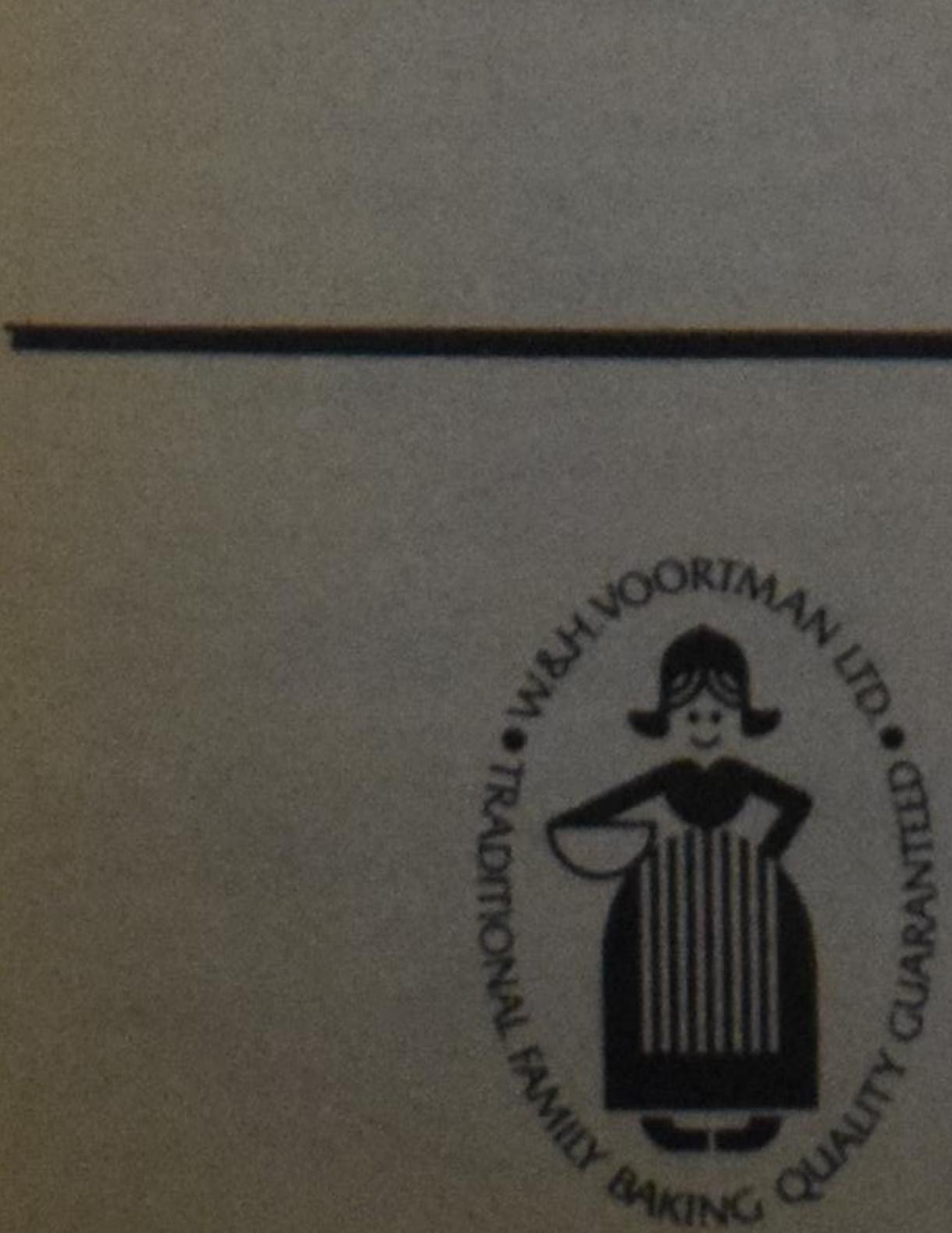
5. Around the bend at the other end of the street came a strange procession. Everyone came outside to look, standing respectfully off to the side. It was the Supreme Royal Chef, the proud ruler of the palace kitchen, the king's personal cook. In his hand he carried a golden spoon as symbol of his high office. On his head he wore a tall, white chef's hat with a double crown. It showed that he was the uppermost, the best of the best of all chefs in the kingdom. Behind him came twelve other chefs. They also wore tall white hats, but their hats had single crowns. They also carried spoons, but their spoons were small and made of wood.

The Supreme Royal Chef looked angry—very, very angry.

6. Every so often he whacked his golden spoon on his spotless white apron as if he were drumming every other baker out of the kingdom. Why did he look so angry?

He was angry because he had been sent to Baker Bumble's Bunnery to say to the jolly, fat baker: "His royal majesty the king is pleased to order one hundred of your best, gleaming, raisin buns for a big feast to be held today at the palace." And then the Supreme Royal Chef had been ordered to add: "No one can bake such sweet and savory raisin buns as you—not even I. You are the topmost, the supreme raisin bun maker in the entire kingdom."

That was why he was so angry. His double-crowned hat stood askew in anger, and he looked as if he were about to devour all the raisin bun bakers in the kingdom.



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3. Crrunch! Yowch! Nero's poor teeth! He thought he was getting a delicious piece of salami and bit into it very hungrily. Yowch! His teeth felt like they were broken. It was nothing but a rock!

What a letdown! What a bitter disappointment!

And Lou stood there laughing—laughing uproariously. He slapped his thighs with laughter.

Nero gave one last lick at the skin-wrapped rock, then he slunk away. Maybe he thought that Lou had been eating skin-wrapped rocks too. Ha-ha-ha!

Lou watched Nero go slinking away. Now he was just a little bit sorry that he hadn't saved just a tiny bite for the dog.

Ha-ha-ha! But it was so funny. Did you see Nero's face?

4. But . . .

On the other side of the street lived a fat baker—the fat, jolly raisin bun baker. He made the softest, sweetest raisin buns in the whole city and in the whole kingdom. Printed across the front of his shop in large letters were the words: *Baker Bumble's Bunnery*.

Baker Bumble was just looking out over his Dutch door, when lanky Lou pulled his nasty prank. The fat baker was a very kind-hearted soul with round, rosy cheeks and eyes that twinkled merrily. But when he saw what Lou did to the dog, a big, angry wrinkle appeared over his nose. "You selfish little cheapskate!" he thought. "You bully! Pick on poor defenseless animals, will you? Just wait, I'll teach you a lesson!"

Baker Bumble turned and went inside, grinning to himself.



7. Looking out through his shop window, the kind-hearted baker saw the procession coming down the street. What did this mean? What was the royal chef doing in this narrow, little side-street with all his helpers? Baker Bumble couldn't understand it. So he quickly opened the lower door and stepped outside on the sidewalk to take a closer look.

But, alas! What do you suppose happened then? His fat, rosy cheeks paled. For suddenly the proud Supreme Royal Chef stopped in front of him, stared at him angrily, and waved his big spoon as if he were about to beat the bald-headed baker on the head with it. "Hear my words!" he bellowed.

The poor baker was terribly frightened. He bowed and bowed. But he had such a fat stomach, he couldn't bow very low. Still, he went on bowing, his arms spread wide.

8. He stammered, "Your Honorable Supreme Royal Baker, do come in, come in."

"Come in?" snapped the proud cook. "Me? Come into your shop? Who do you think you are?"

"Listen. You are to bake one hundred gleaming brown raisin buns for his majesty the king and his royal court. Remember, they must be perfect. Not a single flaw! You understand? Otherwise, I'll . . . I'll have you tossed in jail. You hear? One hundred of them. And they better be ready at four this afternoon."

Then the proud cook proudly turned around and so did all the other cooks, and the whole procession marched off again.

Baker Bumble bowed and bowed until his belly was sore.

The challenge of good parenting

by Joyce Geleyne

This is one of a series of articles written by the Canadian Federation of Christian Reformed Women's Current Affairs Committee in relation to the International Year of the Child.

Parenting has never been an easy job. Yet it is a task which, if well done, can provide immeasurable satisfaction and joy. If done poorly, the effects can be widespread and disastrous.

With so many aspects of traditional family life rapidly changing before our very eyes, it is important and necessary to stop and once again examine the intricacies and the requirements of a good parent-child relationship. As K.S. Bernhardt states in his book *Being a Parent*, "Family living and child care, being more complex, now require infinitely more thought, study, and effort." In a world so full of confusion, inconsistencies, and constant change, it is more vital than ever that the child find an oasis of security and stability within the context of his immediate family.

There are many ways in which parents can work to provide this security. I will pursue the two methods which I feel are the most important. The first is to equip the child with a sense of adequacy and self-esteem. The other is the administration of discipline within a framework of love.

Let us consider the need for self-esteem. If we observe carefully the actions and reactions of many people around us, we can see that there are a

great deal of people who lack a basic sense of self-worth. Christian psychologist, Dr. James Dobson is convinced that this is the root of many of the problems to be found in our society today. He says in his book *Hide or Seek*, "The current epidemic of self-doubt has resulted from a totally unjust and unnecessary system of evaluating human worth... Not everyone is seen as worthy; not everyone is accepted."

This unjust system of evaluating human worth of which Dobson speaks is that of judging a person on the basis of physical attractiveness and intelligence. In order for a person to be acceptable, the world demands that he be good-looking and endowed with a good set of brains. "We have systematically been taught to worship beauty and brains, as everyone else..." continues Dobson.

Once a child enters kindergarten he discovers this reality in one way or another. Long before he reaches his fifth birthday, in fact, he has already been evaluated by others on the basis of his looks. An unattractive baby is often a blow to the ego of his parents (initially) and a source of embarrassment to his "admirers" who, of course, don't know what to say if they cannot honestly remark on the baby's cute looks. Is it not true that we respond differently to a cute baby or child than we do to an unattractive one?

This value we place on beauty inadvertently becomes apparent to children simply by means of the fairy tales they are told at home and school. The ugly duckling was rejected

and despised until he turned into a beautiful swan. Rudolph the red-nosed reindeer likewise was scorned because of a slight physical irregularity—his red nose. Cinderella found good fortune when she was transformed into a ravishing beauty. The queen in "Snow White" wished to know who was the "fairest of them all." There are countless other ways in which society convinces children that physical perfection is immensely desirable. The slightest flaw is soon picked out by a child's peers and he becomes the object of open ridicule as well as the bearer of one or more derogatory nicknames. Children are very sensitive to all this and are keenly aware of their status in the classroom. Kindness and consideration are not outstanding virtues among children and they easily exclude the unattractive and unathletic from their games and sports, birthday parties and valentine card list. As Dr. Dobson states, "Every day he (the unattractive child) is confronted by his own awful inferiority and there is no escape. He can blame no-one. He can change nothing. He can neither explain nor apologize. He can't even hide."

Once a child enters adolescence the pressure to "look good" becomes even more intensified. The theme of beauty as a value is ubiquitous in popular songs, movies, advertisements, and remarks from people in general. Beauty is also the key factor in attempting to attract the opposite sex, which, during adolescence, is a dominant goal for both boys and girls.

Children who are slow learners are also very vulnerable to situations that can serve to shatter their self-esteem. "School is a dangerous place for children with fragile egos. For the slow child, the typical setting is unintentionally programmed to disassemble his self-esteem, bit by bit, until nothing remains but broken pieces," says Dobson. The less bright child knows he is a disappointment to his parents and a frustration to his teacher; also that he is a somewhat less-than-prime candidate for competition in a math or spelling contest.

What can parents do to protect their children from the onslaughts to their self-esteem which will inevitably come? In every way, the approach to child-rearing must contribute to helping a child develop a sense of worthiness, from the time he is born. Parents would do well to examine their own feelings and attitudes first of all. Is there disappointment because the child is not exceptional in some way? Perhaps a parent had wanted a girl instead of a boy. Was the child unwanted? Does the child embarrass the parent by being either too loud or too withdrawn? Parents cannot help to build up their child's self-esteem if they themselves do not fully respect him. It is possible for a parent to thoroughly love a child and yet not really respect him. Children easily sense this combination of love and disrespect.

It should be noted that children make handy targets for adult sniping, whether serious or facetious. They will often say to children what they

would never say to another adult. Christian radio commentator Betty Jane Wylie said recently that we have no right to show our children a lack of courtesy "just because they're small and young and ours."

Let's look at some of the things parents can do to elevate a child's opinion of himself to a healthy level. It is of primary importance to be sensitive to his feelings. There are parents who loudly remark upon their child's physical or mental shortcomings to relatives, friends, and neighbours, within earshot of the subject being so avidly discussed. Such incidents can mar a child's self-concept for life. I am not suggesting, of course, that we do away with good-natured teasing; every child should be taught to take that kind of thing gracefully and even humbly. However, parents must readily seek opportunities to verbalize well-deserved praise.

Another valuable way for parents to make a child feel important is to give him their time. How often don't parents have enormous "things to do" lists driving them on? And how often are not children omitted from these lists? Many times a clean kitchen floor will take priority over a child's need for a listening ear. Then there are all those meetings which always seem to make Mommy or Daddy have to rush off so quickly after supper. This fast-paced lifestyle can make the harassed parent irritable towards the children even when he doesn't like to be so.

Parents should also teach their children not to constantly criticize themselves. There is

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nothing wrong with some honest self-appraisal which reveals to them their faults and shortcomings; but children should not be allowed to always berate themselves or to harp on the things they cannot do well.

Parents can help their children by teaching them to compensate. Inferiority feelings can crush a child or they can spur him on to enormous effort in order to be successful in something. Johnny may feel depressed and inadequate because he is small and his face is a battlefield. To make things worse, he's not the brightest in school and only average in sports. Yet he can overcome his inadequacy by being given the opportunity to develop one or more skills to the best of his ability. Perhaps his parents can provide him with a musical instrument and lessons, or have him learn woodworking or photography or pottery or animal husbandry. There are countless areas in which a child can be persuaded to develop an interest and ability. It is the parents' responsibility to carefully assess the child's areas of strength and to insist that he work at a certain skill until he has learned it as well as she is able. It might seem like a hard thing to do at the time, but since most young children lack self-discipline they must be pushed along to do what is best for them. "Don't let inertia keep you from teaching something emotionally useful to your offspring!" warns Dr. Dobson, "Does this form of coercion impinge upon the freedom of the child to choose for himself? Perhaps, but so does making him eat properly, keeping himself clean, and going to bed at a reasonable hour." It is to be understood here of course, that even if the child's best performance is only average (or less than that), parents must view his accomplishment with love, and accept it happily.

The administration of discipline within a framework of love and understanding is an extremely important fact in providing a child with the security he needs. "We parents have two main responsibilities," says Bernhardt, "One is to whole-heartedly accept our children so that they feel wanted, loved, and secure in their world. The other is to guide and direct their learning."

It should be remembered that the parent-child relationship is the first important relationship that a child experiences and will have a great effect on how he will handle future relationships. Respect for the parents must be taught right from the start if he is to respect anyone in authority throughout the rest of his life. This is quite impossible if Mom and Dad give in to his every

whim. A child quickly realizes it if he has parents around his little finger and this causes him to lose all respect for them, if he had any at all. A teen-ager who cannot respect the parents from whom he never received any discipline, will also find it very difficult to respect their religion, their morals, and their values.

It is never too early to teach a child respect. As tiny toddlers, children defy and challenge the authority of their parents. "If you can't make a five-year-old pick up his toys, it is unlikely that you will exercise any impressive degree of control during his adolescence, the most defiant time of life," says Dobson in his book *Dare to Discipline*.

Discipline must be administered in a reasonable and consistent manner. "Children need to feel that we are with them and for them, that we are their friends as well as their parents and teachers. At the same time they must have the direction and regulation that give them a feeling of knowing where they stand, what they can do, and what is out of bounds," writes Bernhardt.

One common mistake made by parents is to expect too much too soon. There should not be rules that are almost impossible for a child to abide by. Parents should decide what is important and must be enforced, and then let the less essential things go.

Disciplining a child is an excellent time for communication. After the emotion have settled down, the parent can take the time to explain that he still loves the child very much, but that he did not like the child's delinquent behaviour. He can explain to the child why he suffered the unpleasant consequences and how he should be careful not to commit that misdemeanor again. A child should, of course, not be punished for errors committed accidentally, such as spilling his milk or wetting his bed.

There must be mutual trust and confidence between parent and child. A parent should never deliberately deceive a child in order to get him to conform. He must keep his promises and answer questions truthfully. When a child knows his parents have faith in him, he will be more ready to live up to that faith.

The home is the most powerful agency for building character. There is no substitute for a secure home. A child's outlook on life is often a product of the way in which his parents have treated him; that is the way in which he will treat others.

What a massive responsibility we as parents have! It is obvious that we cannot in our own strength raise our children as we should. We must pray daily for wisdom, insight, patience, love. And when God

Hulst is guest speaker at Alberta's Annual Inter-League Rally

by Magda Dykema

Under foreboding skies and blustery winds, the 17th Annual Interleague Rally of the Alberta Christian Ladies Societies was held on June 13, 1979 in the Third Christian Reformed Church, Edmonton, Alberta.

Ladies travelled from across Alberta, registration totalling approximately 350 and there were also a good number as guests. Theme for the Rally was, "Seek Ye First the Kingdom." (Matt. 6:33) and was illustrated in a beautiful wall hanging which graced the sanctuary front wall.

Main speaker for this annual rally day was Rev. J. Hulst, Dean of Students - Dordt College, Sioux Centre, Iowa, who spoke on the topic, "Face to Face With a Changing World." Rev. Hulst expatiated on the problems of today, the secular world and the down-play of Christian values and beliefs. Of course, we are also in a changing world, the rapidity of which sometimes leaves us bewildered, and all these changes are having a great impact on us. As Christians, we have a mandate in this changing secular world; we cannot conform or become part of it, no, we must face the decaying world and continuously seek to reform.

Rev. Hulst also went on to say that as Christians, in facing this changing world, we should not negate every change, yet not accept every change either, but, the emphasis should be first the Kingdom of God and then we accept or reject changes in society.

In his closing remarks, Rev. Hulst went on to say that today the Christian community is divided in relation of Church to World and changes of same. But, we can change without getting out of touch with this world. What we can do to become more united? Rally around the word of God. Why are we divided

today? Because we don't know why we are reformed.

The luncheon banquet was held at the Yellowhead Motor Inn and at 2 p.m. we were once more back at the church. For the afternoon program, Mrs. Kathy Vandergrift was the speaker. Her topic, "Confessing Consumers". As we are all consumers and at a time when the marketplace is expanding at a rate yet unexcelled, Mrs. Vandergrift's topic related to all those present.

Just as changes are occurring in the social and political climates of the world today, they are also taking place in the Marketplace. Are we conscious of what our purchasing power is and what we are consuming? In our present society there are areas of great waste due to excessive packaging, excessive processing of food, and planned obsolescence.

Mrs. Vandergrift, as an illustration of planned obsolescence, indicated that 50 (fifty) new products a week become available to the consumer. Today we live in a society that is instant: food products as well as non-food products. This subsequently leads to great waste and only tends to render us instantaneity in the final analysis. Mrs. Vandergrift, in her closing remarks, indicated to us that we have the highest purchasing power in the world. We should be the happiest, but are we? God asks us to confess his name in the marketplace, we should be conscious and confessing consumers. "Seek ye first the kingdom of God."

Musical selections, a skit and literature readings completed the remainder of the afternoon. Mrs. J. Vlieg, president of the Interleague, in her closing remark, indicated that the wall hanging with the Rally theme illustrated, would be donated to the King's College. Following prayer, all voices united in wondrous melody, we said 'goodbye' to each other by singing Psalter Hymnal #473, God Be With You Till We Meet Again.

Magda Dykema

answers those prayers and helps us to build a Christian home, then we are building one of the most beautiful and effective tools to be used in the Kingdom of God.

When we tell our children the good news of Jesus, then we are telling them about

Someone who loves them enough to have given his life for them. What greater source of worthiness could one ask for? Parents themselves must be firm believers in their own self-worth which is given them through Christ. Only then can they pass this wonderful

message on to their children. To know that we are made in the very image of God himself is enough to make us both humble and proud at the same time.

It is a blessing indeed when our children respond in faith to these teachings.

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The Canadian Military: Past, present and Future

by Justin D. Cooper
Toronto, Ont.

Should Canada have a strong and well-armed fighting force or should its military establishment be deemphasized and reduced? This is a much debated question, the answer to which depends in large measure on how widely the role of the military is defined and how its relation to U.S. military forces is conceived.

Two books about Canadian defence, *In Defence of Canada** and *Canadian Military Independence in the Age of Superpowers** represent not only contrasting approaches to Canadian defence and military policy but also differing views on the importance of Canada's military forces. The first work is a historical study which provides insights into the men and issues which shaped Canada's defence posture following Second World War. In it the image of a subordinate Canadian role in a primarily United States-run defence of North America emerges.

The latter is an analytical treatise which sets forth a strategic doctrine as a basis for Canada's future military policy. Here a case is made for a more independent and thus an expanded role for Canada's military forces.

In spite or perhaps because of such differences, these books together can serve as a framework within which the origins, development and future direction of Canada's military stance can be examined.

In Defence of Canada: Peacemaking and Deterrence is the third volume of Eayrs's definitive series on the history of Canadian military policy. This volume covers the very formative period from the close of Second World War to about 1954, during which conditions that continue to set the contours of contemporary Canadian defence policy were established. Although a scholarly work laden with

detail and documentation, Eayrs's narrative account of these postwar developments is an interesting one, spiced with witticisms and well-turned phrases. Other topics in the book range from the peace settlement with Germany and the formation of the United Nations to the Commonwealth and atomic energy. Notably lacking is a section on the emergence of NATO (North Atlantic Treaty Organization).

Second World War spelled the end of Canada's splendid isolation behind the barriers of Arctic ice and ocean expanses. Prior to the war, Canada was either minimally armed or armed to fight only far from Canadian soil in the defence of allies. With the war came the new realities of U.S.—Soviet confrontation and strategic warfare, employing aerial attack and, ultimately, atomic bombs. Because the shortest air routes between the two antagonists lay directly over Canadian territory, Canada was faced with the fact that any future military conflict between these two powers would undoubtedly involve an air attack through the Canadian air corridor.

As Eayrs shows, from the outset Canada adopted her American ally's definition of the security problem, namely, how to prevent or defend against a Soviet air attack. To accomplish this, two capabilities were required: first the establishment of some means of surveillance in order to detect and give sufficient advance warning of any attack, and secondly, an air force able to intercept, identify and, if necessary, destroy intruding aircraft.

This safety net would have to cover the entire expanse of Canadian territory, the size of which is exceeded only by that of the Soviet Union. Given the immensity of such a task and the inequality of the partners, the U.S. was the obvious candidate to shoulder the bulk of the responsibility and expense. The practice of using Canadian territory for American military installations had already been established during Second World War with the construction of bases along the North-

In Defence of Canada: Peacemaker and Deterrence by James Eayrs; published by the University of Toronto Press, Toronto, Ont., 1977; appendix and index, paperpack, 448 pages; price: \$8.95.

Canadian Military Independence in the Age of the Superpowers by Brian Cuthbertson; published by Fitzhenry & Whiteside, 1977; index, hardbound, 282 pages; price: \$15.95.

1. Militiaman at CFB Petawawa. 2. Militiamen boarding a Hercules C-130. 3. Kiowa helicopters of 427 squadron at Meaford, Ont. 4. HMCS Preserver at Halifax Dockyard. 5. Preparing a Blow pipe, a shoulder launch weapon for low level defence against ground attack aircraft. 6. CF-101 voodoo. 7. All woman team of air controllers staff control tower at CFB Trenton, Ont.



west Staging Route, bases in Newfoundland and Labrador, and the Alaska Highway.

As Eayrs's work reveals, the ensuing agreement reached saw Canadian policy makers caught between a desire to maintain some semblance of independence and a willingness to allow the U.S. to bear the expense. The outcome was a primarily U.S.-built and manned D.E.W. (Distant Early Warning) and Pinetree Line of radar installations, a U.S.-dominated NORAD (North American Air Defence) force and command, and the retention of a U.S. forward bomber base at Goose Bay, Labrador. Canada continued to participate in the defence effort but always in a subordinate role.

Reduced role

This over-all pattern was continued to serve as the basis of Canadian defence policy. However, the ambivalence surrounding this combination of independent partner yet

subordinate role has been reflected in Canada's military policy. On the one hand, the Canadian government has been content to bank on the U.S. security umbrella and, after an initial build-up in the early 50s, to whittle down its own forces. Through budget freezes, the amalgamation of the military forces and further personnel reductions, Canada's forces have been trimmed in the last 12 years by over 33% from 123,000 to 80,000, while the replacement of major pieces of aging equipment such as tanks, planes and ships has come slowly if at all.

On the other hand, Canada has continued to commit its military forces to all the traditional roles of internal security, air defence and surveillance, anti-submarine and coastal patrol, as well as to NATO and international peace-keeping under the U.N. Troops have also been given civilian roles in disaster relief, rescue operations and Northern

development. As a result of these opposing trends of task expansion and economizing measures, Canadian forces are spread fairly thin and are using equipment which is in the later stages of obsolescence.¹

There have been some, including Eayrs², who have advocated a dropping of pretense, an acknowledgement of Canada's military dependence on the U.S., and a corresponding reduction in the size of, and roles assigned to, the Canadian military. However, there are several indications that the time for such a move has passed and that Canada must begin to take on more responsibilities.

On the U.S. side, there is a growing reluctance to continue in the role of sole protector of the West against the Red menace. With respect to Canada, this is also true because Canada no longer occupies the position of strategic importance it once did. The introduction of land and submarine-based ballistic



missiles has reduced the threat of bomber attack from the North and increased the possibility of attack from other directions. This, together with the development of satellite surveillance, has made a Canadian-based system of surveillance and air defence less crucial.

Current plans call for a new NORAD arrangement in which Canada will have full responsibility for the defence of Canadian territory. Canada has also been given control of the D.E.W. and Pinetree Lines and, with American aid, is undertaking the modernization of these warning systems. These are also to serve certain civilian tracking functions.

On the Canadian side, the rising Canadian nationalism of the '70s has lent support to the notion of greater Canadian control of her own air space. In addition, the importance which has been placed on the development of the North for energy resources and the declaration of a 200-mile

fishing and economic zone in Canada's adjacent seas have created new requirements for military surveillance and patrols of these areas to ensure Canadian sovereignty and control.

It is undoubtedly such factors which have prompted the government's decision to purchase new fighter aircraft and surveillance planes to replace its obsolete fleet of F-101 Voodoos and Argus patrol planes, both of '50s vintage. There are those who argue that even these steps are too little and too late.³ Nevertheless, such measures reflect the changing conditions which Canadian military policy must take into account.

Changing conditions

Thus the image which Eayrs's book presents may be losing some of its relevance. By way of contrast, the volume by Cuthbertson is an attempt to develop a new image of the role of the Canadian military. That there are changing con-

ditions which must be recognized forms one of the premises on which the book's argument is based.

Canadian Military Independence in the Age of the Superpowers is a comprehensive examination of Canada's defence policy, which attempts to demonstrate the need for and possibility of a more independent Canadian military. In a thorough analysis which includes both historical background and assessment of current and future realities, the author covers the major facets of air defence, naval policy and the role of ground forces.

Rejecting the traditional notion that a close defence relationship between Canada and the U.S. must be a permanent feature of our defence policy, Cuthbertson argues that, "Although Canada and the United States share a continent, both have separate destinies and their histories and interests are far from coincidental" (Preface). In the

chapters which follow, he comes down squarely on the side of the need for a refurbished military establishment which is less dependent on U.S. forces and more capable of serving Canadian needs.

The basic need which Cuthbertson sees is that of protection and supervision of Canada's maritime frontier, that strategic rim which extends down Canada's east and west coasts and around her northern perimeter. Important not only as a potential location of resources but also as a hiding place for missile-carrying submarines, this maritime frontier, he argues, requires an upgraded Canadian air and naval capability which can at the same time contribute to necessary civilian monitoring and control of air and sea traffic.

According to Cuthbertson, such a Canadian force would still co-operate with the U.S. in providing northern warning and defence to protect its nuclear arsenal from a surprise attack which would render it unable to deal a retaliatory blow to the Soviets. However, an upgraded Canadian force could do this as a more independent and co-ordinate partner with complete Canadian control of certain activities such as northerly surveillance and maritime patrol and a larger Canadian role in others such as air defence. In addition, Canada would continue to maintain her role in NATO and in U.N. peacekeeping efforts.

Although one wonders whether Canadian forces are still being expected to fulfill too many tasks, Cuthbertson's argument is refreshing in its avoidance of the extremes of either complete dependence on or independence from the U.S. military machine. Also interesting in its reversal of past thinking. In the past, an acceptance of a minor Canadian role in North American defence has resulted in an increasingly downgraded Canadian force and a growing inability to adequately perform peacetime supervision and patrolling. Cuthbertson has turned this around in basing the case for a better Canadian military on peacetime needs, which is then reflected in a more independent role in defence measures.

Improvements which Cuthbertson argues are necessary will require a larger military budget. Given the size of Canada's territory and coastline, a serious attempt to provide adequate surveillance will require a moderate increase in the size of the air and naval forces, as well as capital expenditures especially for ships in addition to aircraft and electronic gear for monitoring skies and seas. However, he maintains that this could be accomplished by raising the

military budget to a level of 3 percent of G.N.P., which, rather than being an omen of runaway militarism, remains exemplary compared to most industrial states.

Whether one favours reduction or expansion, dependence or relative independence, one thing is clear: Canada needs a consistent and well-defined policy framework for its military affairs. Past attempts to retain diverse military roles while also economizing have not been conducive to the maintenance of a satisfactory military establishment.

In a Reformed view of things, defence and supervision of a territory, as part of the responsibility of government in its role as agent of public justice and order, justifies the possession of arms and the maintenance of some kind of military establishment. Although a de-emphasis of the military is a healthy and admirable trait in this age of a spiralling build-up of arms, this should not be taken to warrant a degree of restraint which results in an ill-equipped force, unable to do properly its assigned tasks. In this respect, Canada's problems may well be quite different than those of its more powerful southern neighbour.

What is required is a definition of Canada's military needs together with a willingness to match these commitments with whatever resources are necessary. If a stronger Canadian force is needed, let it be properly provided for; if not, let Canada accept a role as a component of the U.S. continental surveillance and defence capability.

The recent decision to purchase new fighter aircraft, although it may appear to, has not resolved this question. It is a step in the direction of greater Canadian control of her own airspace. However, more steps will have to be taken if Canada is serious about developing her own peacetime surveillance capacity. Hopefully, the new administration will attempt to come to grips with this issue in order to preserve a Canada which is both peaceloving and responsibly protected.

Notes

1. For a brief but concise summary of Canadian military policy from World War II to 1971, see the article by Dennis Stairs in *The Canadian Military*, Hector J. Massey, ed., n.p.: Copp Clark Publishing Co., 1972.

2. See James Eayrs, "Future Roles for the Armed Forces of Canada," *Behind the Headlines* (C.I.I.A.), vol. 28 no. 1-2 (April, 1969).

3. For a journalistic work which is highly critical of this and most other military policy under Trudeau, see Gerald Porter, *In Retreat*, n.p.: Deneau & Greenberg Publishers, n.d.

Beginselen 2

We zagen dat het tenslotte noodzakelijk wordt om deze normen, gevonden in de Schrift, om deze lijnen onder woorden te brengen, te formuleren in "uitgedrukte beginselen". "Die beginselen zijn dan een samenvatting, een uitdrukking van de waarheid Gods, zoals deze betekenis heeft voor een bepaald terrein van het leven en ons denken en handelen daarin normeert" (Varia II, 1955, blz. 56).

Het is voor de ontplooiing van ons eigen leven van grote betekenis want zo'n samenvatting geeft leiding aan ons leven. Maar het is ook van grote betekenis dat zo'n geformuleerde waarheid 'verkondigd' wordt als boodschap naar anderen die met ons leven op hetzelfde werkterrein. Het helpt ons naar binnen maar het is ook een getuigenis naar buiten en een oproep: kom ga met ons en doe als wij, want wij geloven echt dat deze geformuleerde norm, dat deze beginselen ons helpen te leven naar Gods wil.

Het is zelfs zo'n duidelijk getuigenis dat we als christenen durven te zeggen: zo wil God het van ons; Dieu le veut! (God wil het zo).

Toch zullen we naar kritiek moeten willen luisteren, want beginselen zijn menselijke formuleringen van de waarheid Gods. Zo'n formulering zal dus steeds weer moeten worden getoetst. En we zullen er altijd om moeten denken dat een beginsel nooit mag worden gezien los van de Heilige Schrift.

Ik las het ergens zo duidelijk: "Ons beginsel heeft slechts waarde, wanneer wij daarachter zien de levende Christus. Op die persoonlijke band met onze Heiland moet steeds de volle nadruk vallen. Maar dan ook: wie Hem toebehoort, wie van Hem is en voor Hem leeft, die handelt ook naar Zijn ordinantien. En deze zijn duidelijk in de Schrift gegeven." (De schrijver is anoniem, ik vermoed dat het prof. S.U. Zuidema is) En het is goed daarop de nadruk te leggen, want prof. H. Dooyeweerd heeft in een ten geleide bij zijn bezonnene boek 'Vernieuwing en Bezinning' er op gewezen dat bezinning noodzakelijk is "om het gevaar te leren verstaan van geformuleerde christelijke beginselen, die tot vleeselijke wapenen worden, wanneer de geestelijke drijfkracht van het Woord Gods eraan ontbreekt."

Wij moeten niet te gemakkelijk iets tot een beginsel verklaaren. Ik meen zelfs dat wij het woord beginsel beter kunnen reserveren voor die waarheden, die grondovertuigingen, die zich uit het Woord van God duidelijk aan ons vertonen. Ik wil er een paar noemen.

1. wij moeten de overheid waarderen als Gods dienares ons ten goede.
2. wij moeten God meer gehoorzaam zijn dan mensen.
3. wij moeten het huwelijk hooghouden als heilig.
4. wij moeten de arbeid waarderen.

Men noemt dit wel primaire beginselen. Daarnaast zijn er dan ook secundaire of afgeleide beginselen. Deze laatste zijn wel echte overtuigingen van de mensen, maar hierbij spelen menselijke redenering en conclusie toch een grotere rol. Ze zijn ook meer gebonden aan het denken en streven van een bepaalde tijd. Eneerder aan kritiek onderhevig.

Het moet ook in onze tijd sterk benadrukt worden dat wij moeten vasthouden aan de eenheid van het leven. We mogen niet trouw zijn aan het beginsel op het ene terrein, en proberen neutraal te zijn op een ander. We hebben altijd gepredikt en gehoord dat het gaat om de ene en ondeelbare gehoorzaamheid aan Gods geboden. Zoals ik schreef het gaat om ons hart. Het leven naar de beginselen van Gods Woord behoort de rijpe vrucht te zijn van onze liefde voor Christus. Daarom hebben christenen vaak een strak levenspatroon. Ze willen niet de ene dag zo leven en de andere dag dus. Ze willen geen compromis sluiten met de wereld.

In Nederland is het vooral Dr. A. Kuyper geweest die sprak van gereformeerde beginselen. Voor de theologie vond hij die in de belydenisschriften, voor andere wetenschappen dienden ze op grond van de Schrift nader te worden geformuleerd, omdat ze niet in de belydenis waren vervat. Daarom zei het meer als men sprak van gereformeerde beginselen dan als men slechts de belydenissen noemde. Een bezwaar was dat onze mensen precies wisten wat er in de belydenissen stond, maar dat de gereformeerde beginselen niet konden worden opgesomd.

Maar, zegt prof. F.W. Grosheide als hij over 'beginsel' schrijft, het gaat bij de niet-theologische wetenschappen in de regel om enkele zeer algemene uitspraken, die heel die wetenschap terstond bepalen en onderscheiden van de wetenschap, gelijk ongelovigen haar beoefenen, welke algemene uitspraken duidelijk in de Schrift zijn te vinden. En hij somt er enkele op: God heeft de wereld geschapen; alle gezag is van God; de mens is geschapen naar Gods beeld; e.d.

Prof. G.Ch. Aalders zei eens toen hij sprak over gereformeerde beginselen: Wij kunnen wel beginnen met te zeggen dat 'de gereformeerde beginselen' voor ons precies hetzelfde betekent als "wat Gods Woord leert". Ze staan niet naast Gods Woord, ze verschillen niet van Gods Woord, maar ze geven weer de inhoud van Gods Woord.

J. VanHarmelen

Herinneringen aan Canada's oppositie tegen slavernij

door Marcus Van Steen

Canadian Scene - In verschillende plaatsen in Zuid-West Ontario wordt men nog herinnerd aan één van de meest roemruchte tijden in de geschiedenis van Canada. Een van de belangrijkste van deze is het stadje Dresden, een kleine landbouw-nederzetting rechtstreeks ten noorden van Chatham. Dresden is een van de voornaamste eindpunten van de zogenaamde Underground Railroad, waarlangs wegeloopen slaven aan hun meesters in de Verenigde Staten konden ontsnappen en in Canada de vrijheid bereiken.

Ontario was het eerste rechtsgebied in de wereld dat de slavenhandel tot onwettig verklaarde. De wet hieroor werd in het eerste Parlement van Upper Canada aangenomen in 1793. Maar hoewel de wet het kopen en verkopen van slaven afschafte, schafte hij de slavernij zelf niet af. Mensen die reeds slaven hadden, mochten ze houden totdat ze stierven, maar ze konden geen nieuwe aanschaffen, en de kinderen van hun slaven konden ook niet tot slavernij worden gedwongen.

Maar hoewel men in Upper Canada nog slaven aan kon treffen totdat alle slaven in het British Empire vrij verklaard werden door een wet die in 1831 door het Britse Parlement werd aangenomen, konden ontsnapte slaven uit de Verenigde Staten die er in slaagden naar Canada te komen, niet teruggestuurd worden naar de eigenaars, en er ontstond een heel netwerk om slaven te helpen een weg te vinden naar Canadese grond.

Een van de mensen die van deze Underground Railroad gebruik maakten was Josiah Henson, een slaaf op een plantage in Kentucky, die ook een dominee was in de Methodist Episcopal Church in de Verenigde Staten. Toen hij vernam dat zijn gezin uiteengestuurd zou worden, vluchtte hij met zijn vrouw en kinderen en kwam in 1830 in Dresden aan. Daar stichtte hij een kerk en diende zo andere ontvluchte slaven.

In 1849 publiceerde Henson een verhaal over zijn ervaringen. Dit trok de aandacht van Harriet Beecher Stowe, een schrijfster die in Boston woonde. Zij bezocht Dresden en was zo onder de indruk van Dominee Josiah Henson dat zij

een boek schreef over zijn levensgeschiedenis en dat boek, gepubliceerd onder de titel *De Negerhut van Oom Tom*, werd een van de meest propagandawapens in de strijd om de slaven in de hele Verenigde Staten te bevrijden.

Henson's huis in Dresden heet nu "Uncle Tom's Cabin" en wordt in stand gehouden als een museum dat jaarlijks 40.000 bezoekers trekt, ongeveer de helft daarvan uit de V.S. De hut is een onderdeel van een historisch complex met een slaven museum in een gebouw dat bewaard is in dezelfde staat als toen het werd gebruikt om wegeloopen slaven onderdak te bieden, een oud kerkgebouw, een landbouwmuseum, een picknickterrein en een souvenir-winkel. Het bedrijf is open van Pasen tot Thanksgiving en het kost \$1.75 voor volwassenen.

Niet ver van Dresden ligt het plaatsje North Buxton, vlak ten zuiden van Chatham, waar u ook nog dingen uit de slaventijd kunt vinden. Hier is het meest bezienswaardige het Museum of Black History, waar men ook verhalen bewaart over de zwarte pioniers van Zuid-West Ontario.

PERSOVERZICHT

• Prime-minister Joe Clark hield kriegeraad met zijn raadslieden in Jasper. Er werd besloten om de prijs van benzine in ons land op te trekken tot ongeveer de wereldprijs. Dat gaat natuurlijk extra centen brengen in het Alberta olie-potje, en vooral Ontario's premier Davis zou daar graag ookeens wat van willen hebben. De regering in Ottawa kan niet veel aan dat gekibbel om geld doen, maar Clark suggereerde dat Alberta misschien de andere provincies geld tegen lage rente zou kunnen voorschieten. Clark en Davis liggen ook overhoop over de toekomst van Petro-Can dat nu toch wel degelijk aan partikulieren verkocht zal worden. Davis is er "teuge".

• In juli hebben we treveel geld in het buitenland gespannen. Toch was er nog een voordeel saldo van 77 miljoen van export over import. Maar dat was heel wat minder dan het batig saldo van 206 miljoen in juni. Van weeromstuit ging de dollar waarde weer naar beneden. Ik voel me er medeplichtig aan want ik heb twee rolletjes pepermunt gekocht. Ik zal mijn leven beter.

• Ierse terroristen vermoorden Lord Mountbatten, een neef van de koningin met een bomaanslag in zijn boot. Eerder in de week verloren 22 soldaten het leven in een tweede bomaanslag, en later ontstopte er een bom op het toneel in Brussel waar een Engelse militaire band een concert zou geven. De band was vertraagd maar er vloeide toch bloed. Vijf zwaar gewond en een bijstander gedood. Frisse jongens die Ierse republikeinen. Ze worden ook geregeld geldelijk ondersteund door bijdragen in contanten van leren in Amerika en Canada. De Engelse "vrouw in het ambt" bleek intussen

geen "doetje" te zijn. Ze vloog naar Ierland en bezocht de gewonde soldaten. Ze nam ook maatregelen om zoveel mogelijk rust en orde te handhaven.

• Andrew Young sprak in zijn afscheidsrede tot de Verenigde Naties klare en duidelijke taal, hetgeen in diplomatische kringen een grote zeldzaamheid is. Hij gaf alle partijen in het conflict rondom de Palestijnse Bevrijdings Organisatie de volle laag en verklaarde ze allen stom omdat ze niet met elkaar wilden praten. Het was zijn populariteit die het voorkwam dat Amerika een veto uit moest spreken in zake de erkenning van de Palestijnse Bevrijding Organisatie. De Arabieren trokken hun eis om een stemming daarover in.

• Er was ook een gespannen diplomatiek gevecht tussen Moskou en Washington in verband met een Russische danser die de benen nam. Z'n vrouw wilden niet mee, maar het duurde drie dagen voordat de Amerikanen daarvan overtuigd waren en zo lang werd haar vliegtuig opgehouden. De Russische pers heeft op het geval in de daarvoor gebruikelijke termen gereageerd.

• De vakbond van werkers in de automobiel industrie kondigde aan dat General Motors "de pineut is". In geval er geen nieuw contract komt gaan de werkers daar staken. General Motors kan wel tegen een stootje, zo dacht ik.

• Hartelijk dank aan de vele lezers die mij gelukwensen hebben gezonden in verband met de geboorte van Carl Derek II. Afgelopen woensdag heeft hij voor 't eerst tegen mij geglimlacht. 't Was een zonnestraal in een week van niet veel goed nieuws.

Carl D. Tuyl

Wie voorziet in de nood in onze bejaardentehuizen?

De bediening van het Woord in onze kerken van Noord Amerika heeft zich verspreid in de laatste jaren zodat dominees en veldpredikanten op verschillende gebieden dienst doen buiten de plaatselijke gemeentes. Er zijn ziekenhuis-

deze tehuizen bezoek ontvangen van de pastor met wie zij contact hadden voor zij in een tehuis kwamen. Het is wel de bedoeling dat ik de taak van de wijkpredikanten verlicht, aldus ds Verdoorn, maar we willen de mensen niet de wet voorschrijven. Als zij de contacten met hun vroegere predikant willen behouden, dan hebben wij daar geen bezwaar tegen.

De relaties met zo'n predikant worden echter langzamerhand minder intensief. Er ontstaat na verloop van tijd toch een band met de bejaardenpastor.

Natuurlijk wordt die band niet alleen gelegd en onderhouden door bezoeken

waarin hij een meditatie houdt. Het komt erop neer dat ds. Verdoorn ongeveer drie diensten per week verzorgt.

Elk tehuis heeft een eigen blad en ook daarin schrijft de bejaardenpastor geregeerd. Voor de opleiding voor bejaardenverzorgsters organiseert hij cursusavonden over pastoraat aan bejaarden, sterrenbegeleiding enz.

Bij zijn werk krijgt ds. Verdoorn hulp van twee groepen vrijwilligers. De ene, die men de strategische groep zou kunnen noemen, denkt mee over wat er in het pastoraat voor bejaarden gedaan kan en moet worden. Ze bestaat uit ongeveer vijftien mensen. De andere die dertig leden telt, beweegt zich meer op pastoraal gebied: ze bezoeken de bejaarden. Af en toe komen deze groepen bijeen om over het werk te praten. Ds. Verdoorn behandelt dan vragen uit de praktijk.

Er is voor velen in tehuizen tegenwoordig veel vrijheid. Die vrijheid is veel groter dan men

vaak denkt. De leiding van de tehuizen is er als het ware allergisch voor dat men de bejaarden zou betuttelen. Ze mogen dag en nacht gaan en staan waar ze willen. Als er een relatie is met een bepaalde kerk, dan mogen ze die onderhouden. Ze kunnen naar de kerk gaan waar de willen. Als het nodig is, worden ze gehaald en gebracht. Als ze liever op hun eigen kamer de kerkdienst uit het vertrouwde gebouw willen volgen, dan krijgen ze een aansluiting op de kerktelefoon.

Daarvoor moet hij over de nodige informatie beschikken. Ds. Verdoorn stelt zich daarom in de eerste plaats in verbinding met de directie of de ziekenafdeling van een tehuis, als hij nieuwe contacten krijgt.

aan de bewoners op hun kamer. Ook de conversatiezaal biedt allerlei mogelijkheden tot contact. Bij de bezoeken in de tehuizen komen dan ook nog die in de ziekenhuizen. Dat vraagt allemaal nogal veel tijd. De bejaardenpastor moet dus wel selecteren naar urgente.

Daarvoor moet hij over de nodige informatie beschikken. Ds. Verdoorn stelt zich daarom in de eerste plaats in verbinding met de directie of de ziekenafdeling van een tehuis, als hij nieuwe contacten krijgt.

Oecumenisch proefveld

Ds. Verdoorn is beschikbaar voor alle bejaarden, tot welke kerk ze ook behoren en welke levensovertuiging ze ook hebben. Hij ontmoet dus bejaarden van allerlei kerkelijke kleur. Het bejaardenpastoraat in Leiden is, zegt hij, een bijzonder goed oecumenisch proefveld zonder hoogkerkelijke barrières.

Vrijwilligers

In elk tehuis leidt ds. Verdoorn eenmaal in de twee weken een samenkomst,



predikanten, gevangenispredikanten, universiteitspredikanten, dominees in de industrie en legerpredikanten, om maar enkele te noemen. Maar wie zorgt er speciaal voor de mensen in de bejaardentehuizen? Het volgende artikel uit Kerknieuws laat zien hoe de benoeming van een bejaardenpredikant in Leiden voorzag in die nood.

Band met de bejaardenpastor

De Gereformeerde Kerk van Leiden beriep ds Verdoorn in 1977 voor dit pastoraat, nadat hij door een van de Leidse verzorgingstehuizen was benoemd. Dit tehuis stelde hem ook ter beschikking van vijf andere tehuizen. Zo heeft ds Verdoorn zijn arbeidsterrein in zes verzorgingstehuizen, nl. 't Huis op de Waard, Lorentshof, Vreewijk, Haagwijk, Groenhoven en Rijn en Vliet. Dat betekent dat hij de pastorale zorg heeft voor 6 à 700 bejaarden. In de regel onderhoudt hij alle pastorale contacten met hen.

Wel kunnen de bewoners van

Van Geref. Kerken Vrijgemaakt tot Nederlandse Gereformeerde Kerken

(Kerknieuws) De Gereformeerde kerken (vrijgemaakt buiten verband) zijn op zaterdag 19 mei j.l. tot een afsluiting gekomen van hun zevende Landelijke Vergadering, die in de afgelopen maanden tien maal - en dat telkens op zaterdagen - in Wezep bijeen is geweest. Daarmee werd tegelijk een periode afgesloten van zo'n dikke twaalf jaar, waarin deze kerken met een niet-zelf-gekozen-naam door het Nederlandse kerkelijke leven moesten wandelen.

Het verhaal gaat dat de naam 'gereformerd vrijgemaakt buiten verband' uitgevonden is door een kerknieuwsjournalist van een niet onvermaard christelijk dagblad, die - toen zich de vorming van deze nieuwe kerkengroep aftekende - vertrouwelijk zijn toevlucht nam tot deze constructie, die misschien wel erg functioneel, maar - zo meenden velen - toch nauwelijks mooi genoemd kan worden.

Daar kwam dan nog bij dat 'naar buiten toe' de naam voor

velen totaal onbegrijpelijk was. In het binnenland, maar zeker in het buitenland. Daar kon men vertalingen als 'Reformed Churches liberated unaffiliated' tegenkomen. Al met al zo was de vaste overtuiging van de meeste 'buitenverbanders' - een onbevredigende situatie, waarin hoognodig wijziging moest worden gebracht.

Over de vraag welke nieuwe naam er dan gekozen moest worden, liepen de meningen echter nogal fors uiteen. Aanduidingen als 'Vrije Gereformeerde kerken', 'Evangelisch Gereformeerde kerken', 'Vrijgemaakt Gereformeerde kerken', en 'Nederlandse Gereformeerde kerken' deden opgedoeld. Telkenmale werd de beslissing uitgesteld. Eindelijk werd de naam Nederlandse Gereformeerde kerken gekozen.

In het 'buitenverbandse' weekblad 'Opbouw' werd zeer recentelijk nog een uitvoerige discussie gevoerd, waarin de argumenten pro en contra bepaalde namen breed werden uitgemeten. Ook de Landelijke Vergadering in Wezep hield zich met de zaak bezig.

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de levens geschiedenis van Pieter Vermeulen

door Gé Verhoog
Gemeente Velsen ©

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"Een wortel is meer oranje dan rood," verklaaren de meisjes, maar de jongens weten het beter: "Dat kan die stier niet zien."

Het blijft evenwel een avontuur, want als de koelen en de stier uit hun humeur zijn, komen ze op het groepje af en moeten de meisjes haastig over hekken klimmen, geholpen door de jongens. Van de drie koninkjes, noch van boer Gerritsen is dan hulp te verwachten, want ze hebben op dit stuk land niets te maken, maar het scheelt toch een heel eind lopen.

Zaterdagmiddags gaat het groepje vaak naar Beverwijk of Wijk aan Zee; het café Lubbers, dat in het overgebleven stuk Breesaap nog midden in het bos staat, is te duur — daarom gaan ze naar vrouw Stoop, als ze iets willen drinken; vrouw Stoop heeft een klein melkwinkeltje — als de melk is verkocht en er komen nog klanten die melk willen hebben, dan melkt ze de koeien even die achter en om het winkelje grazen en verser kan de melk niet zijn. Hebben de jongens geen centen meer, dan drinken ze water uit een pomp, die bij de schuren van Voker en Bos staat: er is een kroes, maar de jongens dragen gelukkig mutsen en de meisjes hoeden, daar kan uit gedronken worden.

In het voorjaar ziet deze streek wit van de prachtige en geurende Meidoorn en komen ze thuis met grote bossen witte Meidoorn. Soms vangen ze sprinkhanen en stoppen die in een jampot, maar hun moeders hebben het liever niet.

Er valt veel te genieten. Bramen worden gezocht, konijnen gejaagd of gestroopt, men scharrelt vis op als 's morgens heel vroeg de boten binnekomen en de vishal vol drukte is. Als bewoners van IJmuiden en de Heide zijn ze bevoegd de geweldige Rijksvisafslag te bekijken, vinden ze en vaak gaan ze met wat "kabbeljaujes" naar huis terug.

Ze zwerven langs de Zuidzij, bekijken "De Hera", waar stoomwerktuigen worden hersteld; een stoomkuiperij en taanderij is vlakbij met eraan verbonden de haringpakkerij en rederij; is er iets boeienders te bedenken? Het is hier een heerlijk oord voor de jeugd.

Soms komen ze Rasmussens tegen; dat is de koster van Tivoli, die tegelijk petroleumboer is. Zijn vrouw houdt het gebouw schoon en hij vent overdag met zijn kar, waar twee wielen aan zitten die het wankele gedrocht plus een groot vat moeten dragen. Vaak rolt een wiel eraf; als dan de spelende kinderen dit ontdekken is het een feest: "De petrolekar is weer stuk!"

Een deel hangt aan de wagen om deze in evenwicht te houden, de baas zelf schreeuwt luidkeels dat z'n kostelijke petrolee zaaf wegvliesen, een visioen, dat zijn ene oog bijna doet uitpuilen van ontzetting. Zijn tweede oog is altijd verborgen onder een zwarte lap; sommigen zeggen dat het een boos oog is, maar niemand kan daarvan een verklaring geven; anderen smoezen dat de man altijd iets bijzonders heeft. Laatst vertelde hij zonder blikken of blozen, dat zijn wiel weer eens van de kar afwandelde en nergens hulp te vinden was. Hulp? Natuurlijk: hij ging in een bosje en vouwde zijn handen, toen hij opstond, zat het wiel er weer aan.

Soms helpen de kinderen hem met venten, maar de petrole doordrenkt niet alleen de houten kar, ook de kleren en daar zit thuis een fiks standje aan vast.

De meeste kinderen zijn van gezin-

nen, die in IJmuiden wel een behoorlijk bestaan hebben gevonden; het is reeds te zien aan de kleding. De armen dragen klompen, de mensen met geld schoenen. Bij aankoop van deze weelde zegt de moeder altijd: "Passen deze schoenen je? Ja? Dan een maat groter, anders groeien jullie er meteen weer uit."

Velen wonen in de "Veertig", sinds enkele jaren door de gemeente aangezien voor een buurt met twijfelachtige toekomst, maar de bewoners voelen zich beledigd, als ze dit merken. Ouwe Zeegers blijft daar, basta. Niks niemand van dronken matrozen en zeelui, die daar vertier zouden willen zoeken. Daar wonen ook de Urkers, die gelukkig vast in hun geloof staan en zich streng isoleren van de heidenen: belt iemand bij hen aan en kunnen ze op de loeiende vraag van achter de deur: "Ben je van 't volkje?" geen bevestigend antwoord geven, dan blijven ze buiten staan. Geen vreemd volk over de vloer en vreemd volk is dat volk, dat anders over de Bijbel denkt dan men op Urk placht te doen.

"Bij mijn thuis," zegt een van de jongens, "nou — moet je meemaken! Als ouwe Dirk komt zijn we gesjochte, die ouwe kan zo lang bidden, hij haalt alle schellevissies uit zee op."

Dit ondervindt Jo de Groot ook op Zondagsschool en met haar alle vriendinnen, die op de IJmuiden Zondagschool zijn: "Meneer Frits is reuze, maar die ouwe Dijkhuizen bidt altijd zo lang."

Wonderlijke ontdekkingen doen de jongens en meisjes: als de meester bidt moet je wel luisteren maar als die ouwe Dirk of ouwe Dijkhuizen aan de gang zijn ... steeds denk je: Nou zegtie: Amen — maar niks hoor. Weer een zwaai naar de volgende zucht: "En Here..."

Ook begrijpen ze niet, dat de oude opa van de meester juist zo plezierig is in 't meestershuis - de kinderen hebben vaak een opa in huis: "Nou, ook geen lolletje — Deze opa is een genot om naar te luisteren en mee te lachen.

Toch denken veel meisjes terug aan deze schooljaren als ze eenmaal van school zijn en vanzelfsprekend in een dienstje gaan. Aagje komt bij een juffrouw die een goed beklaante winkel heeft in garen en band en ondergoed. Ze is voor halve dagen aangenomen en verdient vijftig cent per dag, maar moet 's middags komen — dan wordt stiljetjes de avond door deze juffrouw erbij getrokken. Alles voor hetzelfde geld.

Aagje zucht hartgrondig als ze het afschuwelijk bewerkelijke zwarte fornuis moet poetsen met zwart potlood; ze doet werk of ze al achttien jaar is. Thuis klaagt ze er wel eens over, maar vader Arie de Koning ziet haar dan verwonderd aan: "Werken is gezond voor een mens, denk je dat ik in 't zonnetje zit te braaien op de bagger? Wees blij, dat je kan werken, me kind."

Maar haar moeder ziet het tengere figuurtje van Aagje elke middag naar het dienstje gaan met een blik van medelijden om de mond, maar wat moet ze anders? Toch zit er een diepe wrexel in haar hart om die bekende juffrouw in IJmuiden, de juffrouw met de goed beklaante zaak, die het zo goed weet te zeggen over de toonbank en zo vroom is — maar het jonge kind in de keuken laat zweugen tot ver na de afgesproken tijd en voor dezelfde vijftig centen....

Een November negentien-honderdeen is een feestdag voor IJmuiden: de plaats bestaat vijf-en-twintig jaar. Scholen hebben vrij, kinderen met hun ouders, jongens en meisjes, dienstboden en knechts, alles is vrij en op pad.

Als vanzelf trekken ze naar het Willemsplein, dat zo in het centrum ligt als was het met opzet daar geprojecteerd. Bovendien vindt daar een gebeurtenis plaats, die duidelijk de groei kenschetst: de "Maatschappij IJmuiden" biedt de gemeente een monumentale pomp aan in plaats van de kleine pomp, die zovele jaren dienst heeft gedaan.

Burgemeester Weerts aanvaardt het geschenk in tegenwoordigheid van de gemeenteraad en vele heren in lange zwarte jassen en hoge hoeden plus paraplui; de hoge hoeden glanzen in de najaarszon en de zware knevels zijn met zorg in de juiste stijl getooid — twee dames in wijde mantel met sierlijk bont en japonnen met sleep wonen ook de plechtigheid bij.

Er wordt veel gesproken, men constateert, dat IJmuiden weer rijk is geworden en profeteert dat IJmuiden steeds meer opgestoten zal worden in de vaart van handel en visserij en — sinds de Papierfabriek zich hier in de gemeente heeft gevestigd, ook de industrie.

"Ja, ja," knikt Malle Eipie, die vooraan in de kring van vele kijkers staat. Hij heeft de handen in zijn zakken en de pet schuin op zijn reeds kaal hoofd; zijn ogen gluren in zijn zwaar gerimpeld gezicht: "Ja, ja — de hoge heren kenne 't mooi voorprevele, maar ik zeg dat 't een skandaal is, dat teme nog geen waterleiding hebbe, onderlaas hoor ik van een ouwe maat van me, dat overal waterleidinge zijn en nou komme ze hier met een pomp anzeile — hoelang dochie, datte we wacht motte op de kraan?"

"Ze moeten jou en die maat van je maar in 't ouwe-mannenhuis stoppe," vindt Toon de Lijs, die nu met een kromme stok loopt en daardoor recht tracht te lijken, "jullie benne nooit tevreeje."

Malle Eipie ziet hem over zijn schouder aan. "Zolang ik me verstand bijmekaar het, krijge ze me daar nooit ofte nimmer en nou ik jou zo bekijk, vraag ik: haal jij 't nog?"

Toon de Lijs grinnikt. "Toch vind 'k datte me goed hebbe gedaan door 't knaal te grave — onderlaas het ik nog gehoord, dat IJmuiden al vierduizend inwoners het."

"Jij hoort altijd teveel," pruimt Malle Eipie, maar ineens hoort hij Frits Vermeulen's stem achter zich: "Hij heeft gelijk: vierduizend inwoners en ruim duizend huizen — 't gaat goed!"

De mannen pruimen zonder verweer door: als de zoon van de meester het

zegt, is het zo.

's Avonds is er feest op het Willemsplein, dat zeer schaars verlicht is, maar de kroegen in de omliggende straatjes zijn licht en warm. Velen van de bewoners, die de kroegen niet op prijs stellen, wandelen naar het Willemsplein om de pomp van dichtbij te bewonderen; het is werkelijk een monumentale pomp, die dezelfde dag door de IJmuidenaren wordt omgedoopt in "De momentale pomp."

Niemand besefte die dag, dat de pomp zestien jaar dienst zal doen. Wel voelen sommigen de steeds zwakker wordende kreet van de stad Amsterdam om voorrang in de groei van de voormalige Breesaap.

Op het speciale gedenkbord aan de pomp staat: 1876-1901 Maatschappij IJmuiden — Amsterdam. IJmuiden bestaat, geen hoofdstad heeft dit kunnen tegenhouden. Het is de niet te stuilen groei naar de later zo machtige IJmond.

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De eerste warme bakker van de Heide is de oude Jansen geweest. Jansen, die met een juk op de schouders, waaraan de manden met brood en melk hingen, de keten langs ging voor de verkoop. Zomers was het sjouwen in de vaak brandende zon, maar 's winters in de felle Noordooster op de vlakte werd het een moeizame wijze van brood verkopen en verdienen. Het was niet alleen de verkoop, maar ook het betalen dat moeite gaf en de zoon van de warme bakker zag hier geen brood meer in en begon een cafe bij het klaphek, wat veel plezieriger bleek: de klanten kwamen naar hem toe en de klandizie bleek vast.

Het is hem gelukt, bovendien lukt het hem zijn zaak en gezin angstvallig gescheiden te houden; het is immers als schamen zijn vrouw en twee dochters zich, dat hun inkomen en levensonderhoud de ellende van den ander is.

Jansen heeft twee dochters: Nellie en Riek, die beiden op de school van de meester gaan. Nellie is gedoemd haar leven door te gaan met de kruk onder haar rechterarm, want haar rechterbeen is verlamd en slingert bij elke stap tegen de grote houten kruk — haar zusje Riek loopt als een schuw wezentje naast haar.

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and ask for Keith Miller (evgs.)
774-4077 or
Gord Gray (Res.) 519-822-4438

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NOTES OF THANKS

VANDER LOO: I wish to express my sincere thanks to my children, grandchildren, great-grandchildren, relatives and friends, and to those who sent cards, for making the occasion of my 80th birthday such a wonderful one. Above all I thank the Lord who has kept me safe all those years, and I pray for his continued blessing in the years to come.

Mrs. J. Vander Loo, Shalom Manor, Grimsby, Ont.

BIRTHS

BENJAMINS: Bernie and Wilma, (nee Wynia), with thankfulness to God, are happy to announce the birth of their 2nd child, a brother for Melanie, BRANDON LEE, born August 14, 1979, weighing 8 lbs. 11 ozs. Second grandchild for Mr. and Mrs. J. Benjamins and Mr. and Mrs. J. Wynia, both of St. Catharines.

VANDER BOOM: We thank God, our Creator, for blessing us with the birth of our third child, a son, DAVID JOHN, on August 3, 1979. A brother for Teresa and Mark. 8th grandchild for Mr. and Mrs. D. Schuurman of Burlington and 7th grandchild for Mr. and Mrs. J. Vander Boom of Rexdale. We praise God for making all things well. Theo and Rens Vander Boom, 113 Elgin Drive, Brampton, Ont. L6Y 2E6.

VEENSTRA: Bill and Lucy Veenstra praise the Lord and Giver of Life, for a precious gift, namely MARK JAMES. He was born August 10, 1979. A brother for Nathan Daniel. Twenty-second grandchild for Mr. & Mrs. P. Veenstra of St. Catharines and second grandchild for Mrs. H. Helmus of London. R.R. #4, King St. West, Ingersoll, Ont. N5C 3J7.

ZUIDEMA: With thanks to God, we are happy to announce the birth of our daughter, JENNIFER DENISE, born on August 24, to Harry and Marg Zuidema. A sister for Trudy, Rob, Alan, Eddie and Ariene. 401 Thomas Ave., Wallaceburg, Ont. N8A 2C2.

ZUIDERSMA: John and Sinde thank the Lord for the safe arrival of their first child, SUZANNE EILEEN born August 27. First grandchild for Mr. & Mrs. H. Zuidersma of Wainfleet. 7th grandchild for Mr. & Mrs. W. Zwieg of Vineland. First great-grandchild for Mrs. Rozema of Bowmanville. R.R. #2, Wainfleet, Ont. L0S 1V0.

MARRIAGES

ANDREE-SCHARRINGA: With joy and thanks, believing that God has joined us together, we ELAINE SOPHIE and EDWARD PETER, with our parents, Mr. & Mrs. Louis Andree of Branchton, Ont., and Mr. & Mrs. Peter Scharringa of Waterdown, Ont. are pleased to announce the union of marriage, the Lord willing, on Friday, September 7, at 6 p.m. in the Calvin Christian Reformed Church, Dundas, Rev. Zantingh officiating. Future address: R.R. #1, Waterdown, Ont.

MARRIAGES

BLEYLEVEN-STOTER: Mr. and Mrs. George Bleyleven are happy to announce the forthcoming marriage of their daughter, MARGARET to GARY JOHN STOTER, son of Mr. and Mrs. Geert Stoter, Peterborough. The wedding ceremony will take place, the Lord Willing, on Saturday, Oct. 6, 1979 at 3:30 p.m. in the Rehoboth Chr. Ref. Church in Bowmanville. Rev. A. DeJager officiating. Future address: 431 King George Street, Peterborough.

BROOS-POTTER: Mr. and Mrs. Garrett Broos announce the marriage of their son, JOHN F. BROOS to FRANCIS A. POTTER, daughter of Mr. and Mrs. Norman Potter, Woodstock. The ceremony took place August 25, 1979 in the Dundas Street United Church, Woodstock. Revs. Harry Macpherson and Allen Perks officiating. John and Francis' address is: 20 Gardiner Place, Woodstock, Ont. N4S 8J2.

FLUIT-BROERE: Mr. and Mrs. Klaas Fluit of Wellandport and Mr. and Mrs. Peter Broere of Niagara Falls are pleased to announce the forthcoming marriage of their children, JANE and PETE. The wedding will take place, the Lord Willing, on Friday, September 14th, 1979 at 6:30 in the Riverside Christian Reformed Church in Wellandport. Rev. H. Katerburg officiating. Future Address: 1157 Sunset Drive, Fenwick, Ontario. L0S 1C0.

KAMMINGA-SLOTHOUBER: Mr. and Mrs. John Kamminga, of Acton, Ont., are happy to announce the marriage of their daughter, BETTY BONITA to HENRY JACK SLOTHOUBER, son of Mr. and Mrs. Norman Slothouber of Waterloo, Ont. The wedding will take place, the Lord Willing, on Friday, Sept. 21, 1979 at 7:00 p.m. in the Bethel Chr. Ref. Church in Acton, Ont., Rev. J. Cooper officiating. Future address: 42 Strange St., Kitchener, Ont. N2G 1R1.

KLASEN-DOBSEN: Mr. and Mrs. George Klasen of R.R. #1, Palmerston, Ont. and Mr. and Mrs. Bert Dobber of Drayton, Ontario are pleased to announce the forthcoming marriage of their children, IRENE and BERNIE. The ceremony will take place, D.V., on September 14, 1979 at 7:00 p.m. in the Christian Reformed Church of Drayton, Ontario. Rev. P. Veltuizen officiating. Future address: R.R. #1, Palmerston, Ontario W0G 2P0.

RYZEBOL-DE JONG: Mr. Sidney and Mrs. Toni Ryzebol of Laurel, Ont. are pleased to announce the forthcoming marriage of their daughter, ANDA GRACIA to DENNIS RAY DE JONG, son of Rev. Peter and Mrs. Thelma De Jong of Dutton, Michigan, U.S.A. Their wedding will take place on D.V., Saturday, September 29, 1979 at 4:30 p.m. in the First Chr. Ref. Church of Toronto, Tanton Rd., Toronto. Rev. Peter De Jong will perform the ceremony. Future address (after Dec. 1), 8 Bloomfield Ave., Toronto, Ont.

WIERENGA-WESTERVELD: Mrs. Yvonne Wierenga of Box 542, Bradford, Ont. and Mr. & Mrs. Hank Westerveld of R.R. #1, Terra Cotta, Ont. are happy to announce the forthcoming marriage of MICHELE and HERB. The wedding ceremony will take place, D.V., on Saturday, September 22, 1979, at 4:00 p.m. in the Holland Marsh Christian Ref. Church, Ont. Rev. Lise officiating. Future address: 60 Raylawn Cres., Suite 2, Georgetown, Ont.

ANNIVERSARIES

1954 September 11 1979
We thank God that we will have the privilege of celebrating the 25th Wedding Anniversary of our nephew & niece and cousins:

PAUL & ROELIE BOERS
(nee Ganzenvoord)

We pray that God will bless them with many more years together. Wim & Christina Van Duyn - Clarkson, Ont.

Art & Annette Van Duyn - Hamilton, Ont.

Cor & Mary Mulder - Wingham, Ont.

Willy & Dorothy Van Duyn - Milton, Ont.

Anne Van Duyn - Clarkson, Ont. Home address: 2 Upper Canada Drive, Garrison Village, Niagara-on-the-Lake, Ont.

1954 September 17 1979

With joy and gratitude to our Lord, we hope, the Lord Willing, to celebrate with our parents,

GERALD and JANNY HEYINK
(nee Vanlochem)

their 25th Wedding Anniversary. May the Lord bless and keep them in the years to come. Wedding text: Ps. 146:5.

Their children:

Bill, Allan, Raymond.

Home address: R.R. #2, Hensall, Ont. N0M 1X0.

1954 1979

Winnipeg, Man. Winnipeg, Man. With joy and thanksgiving to the Lord we hope to celebrate on Sept. 10, 1979, the Lord willing the 25th Anniversary of our dear parents,

SAS and RENA KINGMA
(nee Piersma)

We pray that the Lord may continue to bless and keep them in his care for each other and for us. With love, their children,

Paul — Calgary, Alberta

Annette & James Fehr — Winnipeg Manitoba

Heather — Winnipeg, Manitoba

Arthur — Winnipeg, Manitoba

Home address: 382 Foxdale Ave., Winnipeg, Manitoba R2G 1A4.

1954 September 1979

With much joy and thankfulness to God, we are happy to announce the 25th Wedding Anniversary of our Mom and Dad,

CAS and MARY REKMAN
(nee Kapteyn)

We are grateful that God has been with them these many years and may we share many more blessed years together. With love from: Joanne, John, Fred, Casper, Carolyn, Erie, Jeanne — all at home.

Delhi, Ontario Argyle Shore, P.E.I.

1954 1979

On September 7, 1979, the Lord willing we hope to celebrate the 25th Wedding Anniversary of our parents,

ALBERT and ALICE SCHIPPER
(nee Vos)

We pray that the Lord may continue to bless them for many years to come.

Larry & Hazel — Rosebank, P.E.I.

Ron & Denise — Summerside, P.E.I.

Linda — Summerside, P.E.I.

Richard — Summerside, P.E.I.

Loretta — Summerside, P.E.I.

Home address: Bonshaw, R.R. #1, P.E.I. C0A 1C0.

With joy and thanksgiving to God we hope to celebrate the 25th Wedding Anniversary of our parents,

TOM and ANN SYPKES

on September 24, 1979. Come and celebrate with us on Saturday, September 22, 1979, in the Fellowship Hall of Grace Christian Reformed Church, Reception 2:30 - 5 p.m.

Eunice & Walter; Anita, Andy Home address: 64 Chippewa Dr., Chatham, Ontario N7M 2B5.

ANNIVERSARIES

1954 September 10 1979
Goderich Sarnia
On September 15th, 1979, the Lord willing, we hope to celebrate with our parents,

JAKE and TRUUS SWART
(nee Vandenhoevel)

their 25th Wedding Anniversary. We wish them the Lord's Blessing in the years to come. Their thankful children:

Gary — Everett, Ont.

Larry and Metty — Everett, Ont.

John — Everett, Ont.

Barbara — Everett, Ont.

Margaret — Everett, Ont.

1954 1979
On September 8, we hope to celebrate the 25th Wedding Anniversary of our parents,

WILLIAM and FRANCES VANDERTUIN

Congratulations and love from their children, Elizabeth — Everett, Ont.

Teresa — Everett, Ont.

Lynda — Everett, Ont.

Sandra — Everett, Ont.

Reception at Mount Pleasant Community Hall at 8:30 p.m. Best wishes only.

Home address: R.R. #1, Mount Pleasant, Ontario N0E 1K0.

1944 1979
Witmarsum Ottawa
Netherlands Ont.

With thankful hearts to God, we were happy to celebrate on August 23, 1979, the Lord willing, the 35th Wedding Anniversary of our parents and grandparents,

HENRY and NELLIE VANDERMEULEN (nee Brandsma)

We pray that the Lord will continue to guide Dad and Mom and keep them in his care for each other and for us in the years to come.

With Love:

Richard & Yvette Zandbergen; Neilson, Scott, Suzanne — Brinston, Ont.

Kees & Ypie Post; Courtney, Jeremy — Ottawa, Ont.

John & Hilda De Jong; Leui, Benjie — Winchester Springs, Ont.

Bill & Tina De Jong; Jodi-Lynn — Williamsburg, Ont.

Andy & Patsy Vander Meulen; Andrew, Jeffrey — Chrysler, Ont.

Sid Vander Meulen — Carleton University, Ottawa, Ont.

62 Norice St., Ottawa, Ont. K2G 2X6.

1954 1979

On September 1, 1979 we celebrated the 25th Wedding Anniversary of our dear Mom and Dad,

BILL and FRANCES VOORTMAN

(nee Mulder)

We thank God for many happy years together and the countless blessings we have shared.

Their children and grandchildren:

John & Mary Ann Voortman; Paul & Melissa

Jane & John DeWaard; Ian & Michelle

Bernie — Everett, Ont.

Kathy — Everett, Ont.

Patricia — Everett, Ont.

Calvin — Everett, Ont.

Frances — Everett, Ont.

Ricky — Everett, Ont.

R.R. #1, Millgrove, Ont. L0R 1V0.

OBITUARIES

We extend our Christian sympathy to Mrs. K. Dekker and Mrs. H. Dekker and their families in the passing away of their mother and grandmother,

MRS. J. PATER

She was the beloved member of our society for many years.

"Zij is verlost, God heeft haar wegegaan."

The Ladies Society "Maranatha", Alliston, Ont.

OBITUARIES

Psalm 103
After a lengthy illness, the Lord, in his love and wisdom, took unto himself, on August 31, 1979, our beloved mother, grandmother, and great-grandmother,

HARMINA PATER-OLTHUIS

at the age of 75, since 1970 widow of John Pater.

Dear mother of:

John & Margaret Patton — Edmonton, Alta.

Minnie & Klaas Dekker — Everett, Ont.

Henny & Hendrik Dekker — Everett, Ont.

Garry & Cathy

Sod-turning marks start of new Windsor Church

On Sunday, July 22, at high noon, under the blazing hot sun of a Southern Ontario summer, the temperature hovering around the 30 degree Celsius mark, Pastor Peter Hogeterp, home missionary at Ambassador Community Church in Windsor, Ont. broke ground for the official beginning of the church's building program. With some 100 interested spectators looking on, he was joined at the shovel by Mr. Hank Vreugdenhil, chairman of the building committee; the honourable Eugene Whelan, member of Parliament for Essex-Windsor; the honourable David Cooke, member of the Provincial Parliament for Windsor-Riverside; and Mr. Gerard Borst, treasurer of the Board of Home Missions.

Construction of the two-storey, \$175,000, facility is expected to begin on August 27 with an anticipated completion date of December 1. Greetings at the ground-breaking were also brought from the Classical Home Missions Committee, represented by Mr. Henry Mulder from Essex, and from the Essex Christian Reformed Church, represented by Mr. Hank Algra. A proclamation was received from our Regional Home Missionary, Rev. John Van Til, who was unable to be present.

The Windsor church is particularly conscious of the Lord's guidance as it begins its building program. There has been a long and frustrating history of attempts at procuring suitable land in many different parts of the city. Either the congregation did not approve of the site, or the vendors would not accept an offer, or services were not available to the land, or the city refused to change the zoning. Then, for several years, the congregation marked time with respect to buying land and building as it tried to learn the lessons the Lord was teaching.

In January, 1976, the congregation was ready to begin the search for land again, this time limiting its search to the immediate community in which it was using rented facilities and in which it was doing its evangelistic work. The Property Search Committee was almost surprised to find a few blocks away a piece of land reserved for a Protestant church and owned by Ontario Housing Corporation. Earliest discussions with Ontario Housing Corporation were held in 1977 and in 1978 they accepted an offer of \$48,000 from the Windsor church for this 2.3 acre site, though it had been evaluated at that time at \$84,000. A parsonage was built on the

site in the Fall of 1978. And then the wheels were set in motion for the building of a church building.

A competent and respected Windsor architect was hired to design a building. After some preliminary discussions with him the congregation learned that they would be unable to build a building to suit their programming for under \$400,000. This seemed a mountain this small congregation would never climb. But as the Lord provided the land, so now He too provided a builder.

Don Hawkey Construction Co., of Wasaga Beach, Ontario, the firm that had built the home missions church at Meadowvale, was contacted, and he agreed that he could build a church building for us at around \$175,000. This firm has been hired to build a traditional and modest building. Specializing in building churches, Don Hawkey personally feels it is his duty to glorify God with his talent to build places of worship for small congregations at a reasonable cost as possible. The building will have few frills, but is entirely serviceable, and will also include ramps and lifts for the handicapped in wheelchairs.

Rev. Peter Hogeterp
Home Missionary at
Windsor, Ontario

Dutch Reformed Church in Africa has moderate synod

RES — Elected as president of the four-yearly General Synod of the Dutch Reformed Church in Africa (NGKA) was a man known as a moderate, the Rev. J. Mochupe Lebone. In the voting he bypassed the more progressive Rev. Sam Buti, the son of the late Rev. Ernest Buti. The Rev. Buti was elected clerk.

The Synod which met in June witnessed a heated discussion about the white secret society, the "Broederbond," to which a majority of the ministers of the mother church, the

Dutch Reformed Church (South Africa) may belong. The black Synod passed the resolution: "Synod expresses itself as opposed to the idea that persons who belong to the Dutch Reformed Church in Africa can be members of secret societies, because such can be harmful to the work of the Lord." The Rev. Buti, who had favored a resolution in which all white ministers who belong to the Broederbond are called upon to dissociate themselves from it, had his negative vote recorded.

Christianity into practice

RES — "For the sake of the credibility of the gospel the church needs to follow new paths." This was stated by one of the delegates to the National Synod of the Reformed Church of France in Calais. "We have gotten into such a fundamental societal and political crisis that as churches we cannot suffice with issuing and inspiring testimonies and speeches." It was also said that France has become a totally capitalistic country with enormous social problems, particularly unemployment with stands at 8 to 9 percent, the highest being in the metal, mine and textile industries.

The church is not directly touched by these social problems, for most workers do not belong to the church. The church cannot be directly "officially" involved either, for according to a 1905 law, France has separated church and state. Churches are allowed to exist only as association cultuelle (religious association). All kinds of

traditionally, ecclesiastical activity (medical and social care, youth work, education), have ceased to be church work since the law regards them as belonging to the area of association culturelle (cultural association). This separation has impoverished the influence of the church and has raised the question of the gospel's credibility in the social realm.

Many of the million and a half Protestants in France practice their Christian belief outside the established channels and patterns. Stated Professor Georges Casalis of the Theological Faculty of Paris: "Today I learn to discover anew where Christ is at work. As I sense it, more outside than inside the church. Among Christians who walk roughshod over ecclesiastical rules. In encounters between Christians and Muslims. In those places where groups of Christians fight a lonesome battle for a little justice."

Heart Pacers, eye glasses

by Harry Houtman

Last week we discussed the donation of body organs and how instructions may be left with next of kin so that a person's wishes to donate kidneys, eyes, inner ears, and other body parts can be carried out. There are other things which can be donated as well which would have no value for relatives but which could have considerable value for people in need.

Heart Pacers - Owners are usually asked to make provision for having the instrument salvaged after death.

Eye Glasses - Eye glasses can be used by a number of organizations who send them to poor countries, or place them among poor people even in our own country. Not only glasses of deceased persons can be used. Perhaps your prescription has changed or you have contact lenses. If you have extra glasses beside your emergency back-up set, consider sending them away to be used by someone else.

Contact: Operation Eyesight Universal, Box 123, Calgary, Alberta.

Telephone Pioneers of America, Maple Leaf Chapter, 393 University Ave., 8th floor, Toronto, or a Branch in your province. Your local Lions Club.

Hearing aids - Hearing aids can be repaired, or if they are in good condition, can be fitted to suit people with hearing problems. Wholesale prices of the instruments can range from \$15.00 to several hundred dollars. (If you buy one, you pay retail price for the instrument, as well as testing, medical analysis, and correcting diagnosis.)

The Alberta Hearing Aid Association, 10246-102 St. Edmonton, Alberta. (gives them to senior citizens in hospitals).

Project Hearing Aid, Min. of Education, 19th floor, Mowat Block, Queens Park, Toronto, Ontario M7A 1L2. Attention: Mr. Mason, Caribbean Programs.

Pills - If pills are clean and in original containers, pills from a patient's last illness, can be salvaged for use abroad by missionaries. Doctors' samples of prescription drugs are also very welcome. Anyone know a Canadian address?

Inland Empire, Human Resource Center, 2W. Olive Avenue, Redlands, Ca. 92373.

Clothing - Each person will have to determine whether a good wardrobe of a deceased should perhaps be discreetly sold through the local newspaper want ads. Certainly there is nothing wrong with doing so. Any items in good condition not personally sold or given away may be donated to any number of good causes including a local rummage sale, local bazaar, The Salvation Army (your city), Society for Crippled Civilians (Good Will) (your city), The St. Vincent De Paul Society (your city).

A further suggestion might be that the deacons be willing to sponsor the collection of some of these items and forward gifts, of glasses for example, in quantity. For that matter, anyone in a congregation or school society could volunteer to coordinate the collection of certain items by publicizing the fact in the bulletin or newsletter.

If you know of any other non-profit organizations or charities interested in any of the above, or other items, please send in the name and address and whatever other information you have. We'll follow up this article later this year, depending on your response.



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Books



Norval Morrisseau, native Ojibwa Indian at work. From *Ontario*, of the Canada Series published by McGraw-Hill Ryerson, Scarborough, Ont., 1978; hardbound, 94 pages.

History

Third-language foreigners in a bilingual setting

Ukrainian Canadians, Multiculturalism, and Separatism: An Assessment. Proceedings of the conference sponsored by the Canadian Institute of Ukrainian Studies at the University of Alberta in Edmonton in the fall of 1977 by Monoly Lupo; published by the University of Alberta Press, Edmonton, Alta., 1978; price: \$4.95. Reviewed by Klaas Terpstra, Hamilton, Ontario.

"What does it matter what the Ukrainian Canadians think about separation?" was the comment occasionally made in the weeks before the conference whose proceedings this volume records. Some broadcasters, reporters, commentators, and others who help shape public opinion have become overwhelmed by the simple description of Canada as "English" and "French" that anyone who is genuinely concerned about Canada's future and who's origins are neither Anglo-Celtic nor Canadian is either supposed to have no opinion, or to have one which does not count. The six professors and one journalist who addressed the audience certainly did not subscribe to this simple dualistic view.

The first speaker, Mr. Camille Laurin, a professor, turned

politician who is now the minister of State for Cultural Development in the province of Quebec, was very gentle in his remarks, but at times became quite outspoken: "The fact — and we accept it — is that Canada is an English country, an anglophone country, and this country tolerates with varying degrees of unwillingness the bilingualism proposed by the federal government. In this vast milieu of English origin, people of French origin are drowned, and especially the West has become the cultural cemetery for the French."

One just wonders whether the audience realized that our friends

Bible Study

Adult Sunday School Aid

Peloubet's Notes 1979-1980 by Ralph Earle; published by Baker Book House, Grand Rapids, Michigan, 1979; distributed in Canada by G.R. Welch Company Ltd., Toronto, Ontario; paperback, 404 pages; price: \$5.95. Reviewed by Dirk J. Hart, London, Ontario.

This book is useful for churches and teachers which use the International Bible Lessons in Sunday School. Each lesson contains

in Quebec have never shown too much enthusiasm about bilingualism and multiculturalism. A history professor gave as his opinion: "I suppose the final point is that we in English-speaking Canada tend to forget that separationism is an internal Quebec issue. It is no longer a Canadian issue."

Questions were raised as to what would happen to the Ukrainians, the Greeks, Italians and many other minority groups in the event that Quebec would separate. They were concerned that people who played the role of second-class citizens to the English-speaking Quebecers for the last

100 years would become third-class citizens in the New Quebec. Would they be squeezed out?

Those speaking on multiculturalism were quite happy with our present way of life, the parliamentary system, and no one seemed to repudiate the British heritage in the country, except for one professor who said that "There is one institution that must go and that is the crown. Both for the sake of keeping Quebec in Canada and for the sake of the just society. Quebecers are embarrassed by toasts to the Queen and the singing of God Save the Queen."

The same prof. made a very valuable remark when he said that the Japanese and the German businessmen are prospering today

because they learned long ago that it pays to know the language of the people you want to deal with. Canada has a fantastic opportunity to cover overseas markets, but a good many sales people and executives travelling abroad can express themselves in the English language only. It has been said that the French speak to the English and the English speak to themselves. That's history.

Although the conference was organized for Canadians of Ukrainian decent, anyone who is interested in his or her newly adopted country, the unity of Canada, the pros and cons of separationism, and the blessings of multiculturalism may find that the \$4.95 for this book is money well spent.

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Bible Study

Samples of the Menonite Faith Series

The Way of True Riches by Milo Kauffman and **Teaching in the Congregation** by Paul M. Lederach; published by Herald Press, Kitchener, Ontario, 1979; paperbacks, less than 70 pages: \$8.50 and \$1.10 respectively. Reviewed by Dirk J. Hart, London, Ontario.

These two booklets are volumes 6 and 7 in the "Menonite Faith Series." The series seeks to set

forth briefly some of the main emphases of the New Testament as understood in the Anabaptist-Mennonite Tradition. Milo Kauffman's contribution "is intended to help us see ourselves as stewards in all aspects of life." Several aspects are not mentioned, however, and much attention is paid to the stewardship of money. Paul Lederach sets forth some basic biblical teaching on the church and its educational task and covers a lot of ground.

Congregational educational committees and church school teachers would find here in a few pages a good perspective on their task. From a Reformed perspective I was especially interested in what Lederach says about the Bible. He accepts Old and New Testaments as the Word of God but suggests that only the New Testament is "fully and completely authoritative." I find that an impoverished view.

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FIRST SERIES OF PROBLEMS IN SEPTEMBER

#797

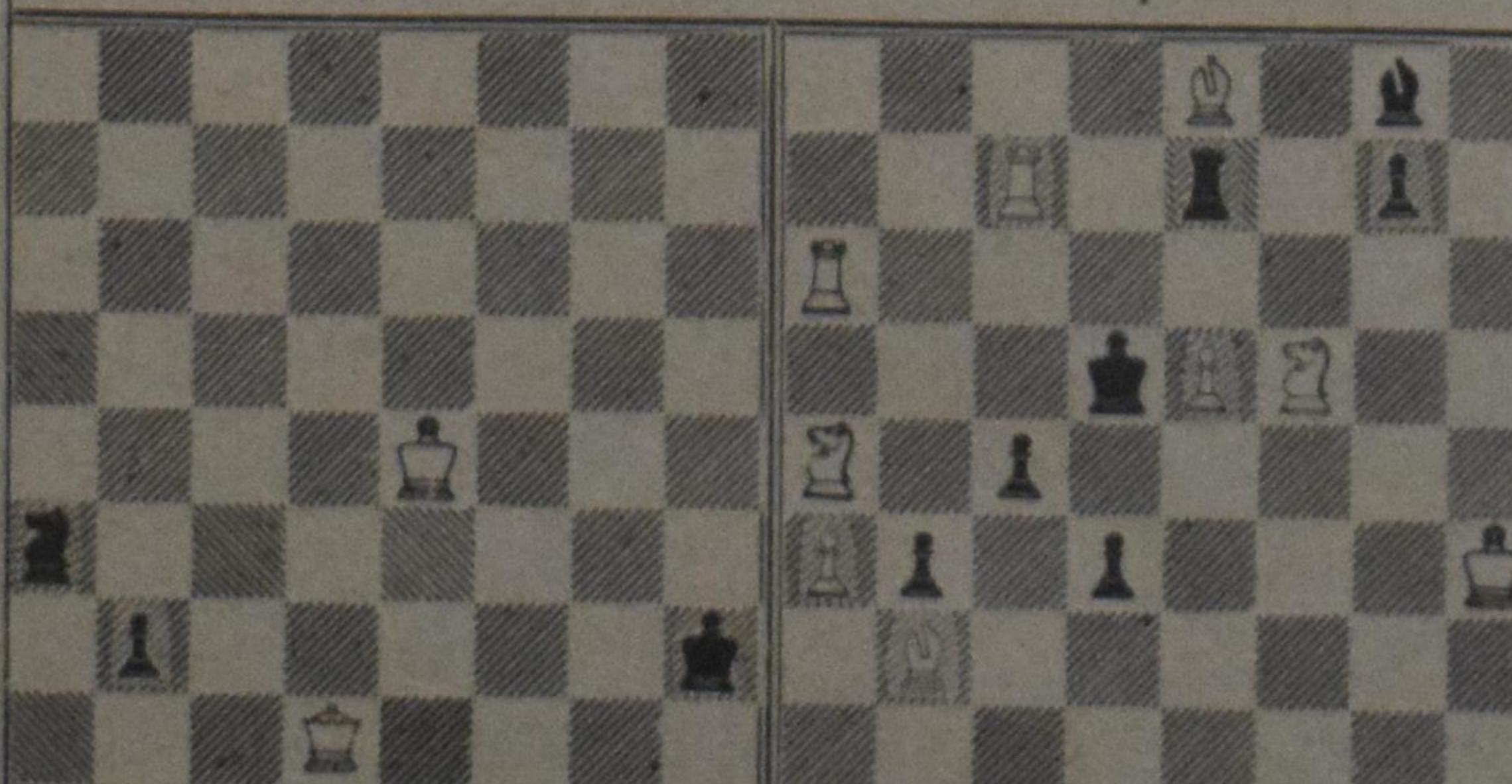
H. Hultberg
Sweden, 1929

#798

J. Wiesel
Israel, 1970

3

7



Notes

1. I hope everyone has returned safely from their holidays and had a relaxing and refreshing time.
2. Every problem should have one surprise: a strange keymove, economical mates, hidden variations are but some examples. The two problems shown above are no exception. I hope you will enjoy solving them.
3. Please indicate the key, and both variations in #797; and the key and threat, if any for #798.
4. The deadline for sending in the solutions will be given with next week's problems.

CALENDAR OF EVENTS

Sept. 9	At 10:30 a.m. the Waterloo (Ont.) Chr. Ref. Church welcomes all returning and new students in the worship service to be held in the auditorium of Conrad Grebel College, Westmount Rd., Waterloo. Parents are invited as well. After the service you are invited to stay for fellowship and become acquainted with the Ref. community at the Universities of Waterloo.		
Aug. 31 - Sept. 3	At 5 p.m. the Guelph (Ont) Chr. Ref. Church invites all Guelph students with their parents to a special worship service in the Guelph Chr. Ref. Church, Water Street, Guelph. After the service supper will be served during a fellowship hour.		
	Dr. Gordon Spykman is scheduled to be main speaker at the B.C. AACCS Family Conference. The beautiful grounds of Lakeside Bible Camp on scenic Whidbey Island have been secured. Dr. Spykman will discuss Liberation Theology which has arisen among Christians in South America as their answer to severe economic and social injustices. For information contact: Conference Registrar, Mrs. Margaret Vegt, 907 Fifth Street, New Westminster, B.C., V3L 2Y5, Ph. 521-3930.		
Sept. 8	Youth Evangelism Services (YES) conference, 9 a.m. to 6 p.m., in the Chr. Ref. Church, 2630 Inlake Court, Mississauga, Ont. Registration forms available from YES 1008 Bathurst St., Toronto, Ont. M5R 3G7.		
Sept. 14	Dr. Nic Wolterstorff of Calvin College will speak on "The Eighties. Does Christian education have a future?" The meeting will be held in the gym of Toronto's Christian High School, Kipling Ave., Woodbridge, Ont. at 8 p.m. Sponsored by Curriculum Development Centre, 229 College St., Toronto.		
Sept. 15	The Ontario Christian Reformed Sunday School Teachers' Association will hold its 22nd annual convention in Blyth, Ont., Christian Reformed Church. Speakers are Rev. Louis Tamminga, Aiden Kamp, Peter Berghuis, Arend Kersten. The theme for the day is, "Alive in Christ." For more information write Rosalyn Hodgson, 65 Bythia St., Orangeville, Ont. L9W 2S4.		
Sept. 18	Christian Horizons will hold an organizational meeting to form a chapter for the Hamilton area at First Christian Reformed Church, Charlton and Hess, Hamilton at 8 p.m.		
Sept. 25-29	Plowing Match in Chatham. For accomodation contact: Mrs. Theresa V/d Sluis, 137 Chippawa, Chatham. Ph. 354-7167. Food Booth by Calvin Christian Home & School club, Chatham.		
Sept. 29	Annual membership meeting of the Reformed Fellowship of Canada, Inc. at the Maranatha Chr. Ref. Church, Cambridge, Ont. at 2:00 p.m. Speaker: Rev. C.A. Schouls of Mitchell, Ont. on the topic: The Doctrine of Atonement.		
Sept. 29	Christian Labour Association of Canada — All-Ontario Fall Rally in Toronto District Christian High School, Woodbridge, at 9:00 a.m. Speaker: Dr. Harvey Smit on "Is Japan the Land of the Rising Sun in Industrial Relations?" Rev. Peter Nicolai from Rexdale will give the closing address.		
Oct. 12-13	Annual meeting of the CJL Foundation will be held on the evening of October 12 and on October 13.		
Oct. 12-14	Christian Student Conference, Campus Shalom for all Ontario students beyond High School. Theme "Our Christian task in today's politics". Register with one of the campus ministers: De Haan, Dykstra, Gritter, Kooistra, Pierik, Westerhof.		
	Professor Beversluis to go on Christian education tours Calvin College is sponsoring N.H. Beversluis, professor of education, on a speaking tour to fifty-five C.S.I. school communities during the months of September to January. In afternoon seminars and evening public addresses he will discuss basic issues in Christian educational philosophy. The following is his schedule for September and the first two weeks of October: Sept. 6, Thursday, Middletown, PA; Sept. 10, Monday, Annapolis, MD; Sept. 11, Tuesday, Silver Spring, MD; Sept. 12, Wednesday, Dresher, PA; Sept. 14, Friday, Sussex, NJ; Sept. 15, Saturday, North Haledon, NJ; Sept. 17, Monday, Fanwood, NJ; Sept. 18, Tuesday, Paterson, NJ; Sept. 19, Wednesday, North Haledon, NJ; Sept. 24, Monday, Wellandport, Ont.; Sept. 25, Tuesday, Fruitland, Ont.; Sept. 26, Wednesday, Hamilton, Ont.; Sept. 27, Thursday, Toronto, Ont.; Sept. 28, Friday, Listowel, Ont.; Oct. 1, Monday, Bowmanville, Ont.; Oct. 2, Tuesday, London, Ont.; Oct. 5, Friday, McBain MI; Oct. 8, Monday, Muskegon, MI; Oct. 9, Tuesday, Holland, MI.		
	Canadian Christian Education Foundation western tour Peter Loerts, vice-president of the CCEF, and Fred Vander Velde, executive director, will be visiting the following Christian school communities during the next few weeks. Sept. 17, Calgary, Alta.; Sept. 18, Calgary, Alta.; Sept. 19, High River, Granum, Nobleford and Lethbridge, Alta.; Sept. 20, Lethbridge area; Sept. 21, Red Deer, Alta.; Sept. 22, Red Deer, Lacombe area; Sept. 23, Red Deer; Sept. 24, Lacombe and Rocky Mountain House; Sept. 25, Langley, B.C.; Sept. 26, Langley, B.C. area; Sept. 27, Abbotsford area; Sept. 28, Vancouver, Burnaby and Fraser Valley area; Sept. 29, Vancouver, B.C.; Sept. 30, Vancouver/Burnaby, B.C. area; Oct. 1, Smithers/Houston, B.C. area; Oct. 2, Smithers, B.C.		
Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Sept. 14	Sept. 12	Sept. 10 noon	Sept. 7 noon
Sept. 21	Sept. 19	Sept. 17 noon	Sept. 14 noon
Sept. 28	Sept. 26	Sept. 24 noon	Sept. 21 noon

Books

Theology

Can the word be adapted to suit varying cultures?

Toward an African Theology by John S. Pobee; published by Abingdon, Nashville, Tennessee, 1979; distributed in Canada by G.R. Welch Co., Toronto, Ontario; paperback, 174 pages; price: \$7.15. Reviewed by Dirk J. Hart, London, Ontario.

The author is professor of New Testament and Church History at the University of Ghana at Legon. Besides other volumes, he is publishing a companion volume called *Aspects of Akan Religion*. In the present volume he pleads for the necessity to translate Christianity into African categories and thought forms, specifically those of the Akan people in Ghana. The original message of the Bible, he contends, came to us in Jewish and Greek thought forms.

Everyone will agree that to communicate the Gospel we need to address the hearers in terms which they understand. Everyone engaged in missions and evangelism will, therefore, appreciate what the author sets out to do.

There are, however, prior questions that must be answered. What is Christianity? Were the "thought forms" part of the original message or can we somehow discard what are said to be Jewish and Greek thought forms and still have a message to communicate.

When early in the book, we read that, "African Theology has to be rooted in the Bible" and "Theology must have scriptures as a plumb-line," we are assured the author is talking our language. Indeed, much of what the author writes will be of intense interest and value to missionaries, especially in Africa. The chapter on Christian marriage in Africa deals with the problem of polygamy and is a good contribution to the debate. It is a little puzzling to read that "The question of whether one who is already a Christian may marry a non-Christian is not dealt with in the New Testament." What about I Cor. 7:39?

There is also a good chapter on the ethics of power. The chapters on the doctrine of Christ and on sin and evil leave one with a strong impression that the statement such as this: "It was as man that (Jesus) achieved sinlessness and thus came to be seen as divine." One wishes for a clearer description of what conversion is all about and at least a brief statement on Christ's atonement. Missionaries in Africa will want to have both this volume and its companion.

History

Biography of a battered people

Caught in the Crossfire by Levi Keidel; published by Herald Press, Kitchener, Ont., 1979; paperback, 229 pages; price: \$6.90 in Canada. Reviewed by Berta Hosmar, Whitby, Ont.

Levi Keidel is an American missionary who has completed four terms of missionary service to Zaire, Central Africa. He has dedicated his latest book to "today's African Christians whose

faith is being painfully forged by the fires of tribulation.

While he lived in Zaire he experienced two revolutions. In his book he reports that the churches in Kivu Province went through a long night of suffering when the young communist-oriented rebels roamed the countryside and focused their hate on the leaders of the national government. The rebels attacked government workers and butchered them, public buildings and schools were burned, and finally the missionary stations went up in flames while the missionaries and their families were accused of meddling in government affairs and consequently became refugees.

The book tells us stories of unbelievable suffering of the African Christians, of famine and torture, of people being buried alive, but it also tells us of growing faith and of miraculous deliverances. We learn of the loyalty many Africans have for their missionaries and how an African pastor was responsible for a secret camp in the forest of a thousand refugees who were slowly starving to death.

It's interesting to read how politely the Africans speak to each other. We read of a typical greeting between an African administrator and eight unarmed rebels.

"Did you sleep well?" asked Kimeya.

"Yes."

"Are you with strength?"

"Yes, we are with strength."

"Do you have a word to speak?"

"Yes, we have a word to speak."

The book ends with a moving description of a church service where many scattered believers are re-united after intense sufferings. They confess their sins, ask for forgiveness and re-dedicate their lives to God. Pastor Ngolo comforts the troubled ones.

"God is not happy to watch his child suffering," he tells them. "He is distressed. But he does not allow the suffering of his child to be wasted. He makes use of that suffering. Look how he used the suffering of his son! How can we be suitable for him if we have never known suffering?"

I found this book a moving and inspiring one, although in my opinion the author sometimes goes into too many details. Yet I would recommend it for young and old alike.

The Church

Where are you, South Africa?

The Church Struggle in South Africa by John W. de Gruchy; published by William B. Eerdmans, Grand Rapids, Michigan, 1979; distributed in Canada by Oxford University Press, Don Mills, Ontario; paperback, 267 pages; price: \$8.50. Reviewed by Dirk J. Hart, London, Ontario.

The substance of this book was given as lectures in various places, including the Canadian Mennonite Bible College in Winnipeg. The author is a native South African, a university lecturer and a minister in the United Congregational Church of South Africa. A foreword by Alan Paton sets the scene by painting the various tensions which mark the South African Church.

Calvinist Contact readers are not unfamiliar with the difficulties in South Africa. Numerous articles and reports have been printed in these pages over the years. Many readers identify with the Reformed Ecumenical Synod, which has

black and white member churches in South Africa. But the impression that has been left over the years is fuzzy. Are we to believe that the Reformed churches in S.A. are making a genuine and biblically motivated attempt at solving the race struggle? Do we still accept that the policy of "separate development" is alright in principle but needs to be cleared of "petty apartheid"? What are non-Reformed churches in S.A. saying and doing? And what is the response of the government and the members in the pew to the witness of the churches?

The names of Soweto and Steve Biko are familiar to most of us. What is their significance in terms of the church in S.A.? Why is it that a government which is dominated by Reformed Christians gets involved in a heavy handed law-and-order policy marked by bannings, interference in church affairs and censorship? What are Christian blacks saying and doing in South Africa and what is the future of Christianity in a land where the Bible has been used to promote a policy which has become a stumbling block to millions? Why is there a threat of Marxism in S.A.? Is there a South African "liberation theology"?

These and many other questions are dealt with in this fascinating book. I am far from an expert on South Africa. I cannot judge, therefore, the accuracy and completeness of the author's account. But the account of the struggle in S.A. is balanced and compassionate. Most people have an axe to grind. That seems to be especially true in the South African situation. But Mr. de Gruchy's grinds his axe gently and is willing to put himself in another's shoes in order to seek a fair assessment.

I heartily recommend this book. It is a well-written, well-organized and carefully researched account of a struggle in which the Reformed faith plays a significant role. A final essay on the Kingdom of God in South Africa makes the book relevant not only to South Africa, but to us all.

Bible Study

Scripture for daily living

Honesty, Morality, and Conscience by Jerry White; published by Nav Press, Colorado Springs, Co., 1978; paperback, 240 pages price: \$3.95 (US). **A Bible Study on Honesty, Morality, and Conscience**, same author and publisher, 1979; paperback, 64 pages; price: \$1.95 (US). Reviewed by Rev. Adrian A. Van Geest, Trenton, Ont.

Biblical standards for honesty and morality receive more lip service among us than practical application. The demands of God's Word are sometimes considered unrealistic for our day and therefore watered down. Jerry White, a regional director with the Navigators in the U.S.A., does not wish to travel that route. He offers a fairly systematic discussion of conscience, honesty, and morality from a thoroughly biblical perspective, and gives extensive advice on how to develop and maintain biblical practices in one's personal life; a well expressed concern with integrity in Christian living.

This popular and easy-to-read discussion tackles head-on many moral problems that we face daily. The author explores such topics as questionable business

practices: lying; sexual permissiveness; and honesty in the home, the school and the church. Great stress is put on the use of Scripture, conscience, and reliance on the Holy Spirit in making right decisions and developing sound convictions.

The author makes liberal use of illustrations and examples which enriches the study. The approach is very personal and intends to lead to intense soul-searching. The aim of the Navigators, which is to help fulfill the great commission by making disciples and developing disciplers, is

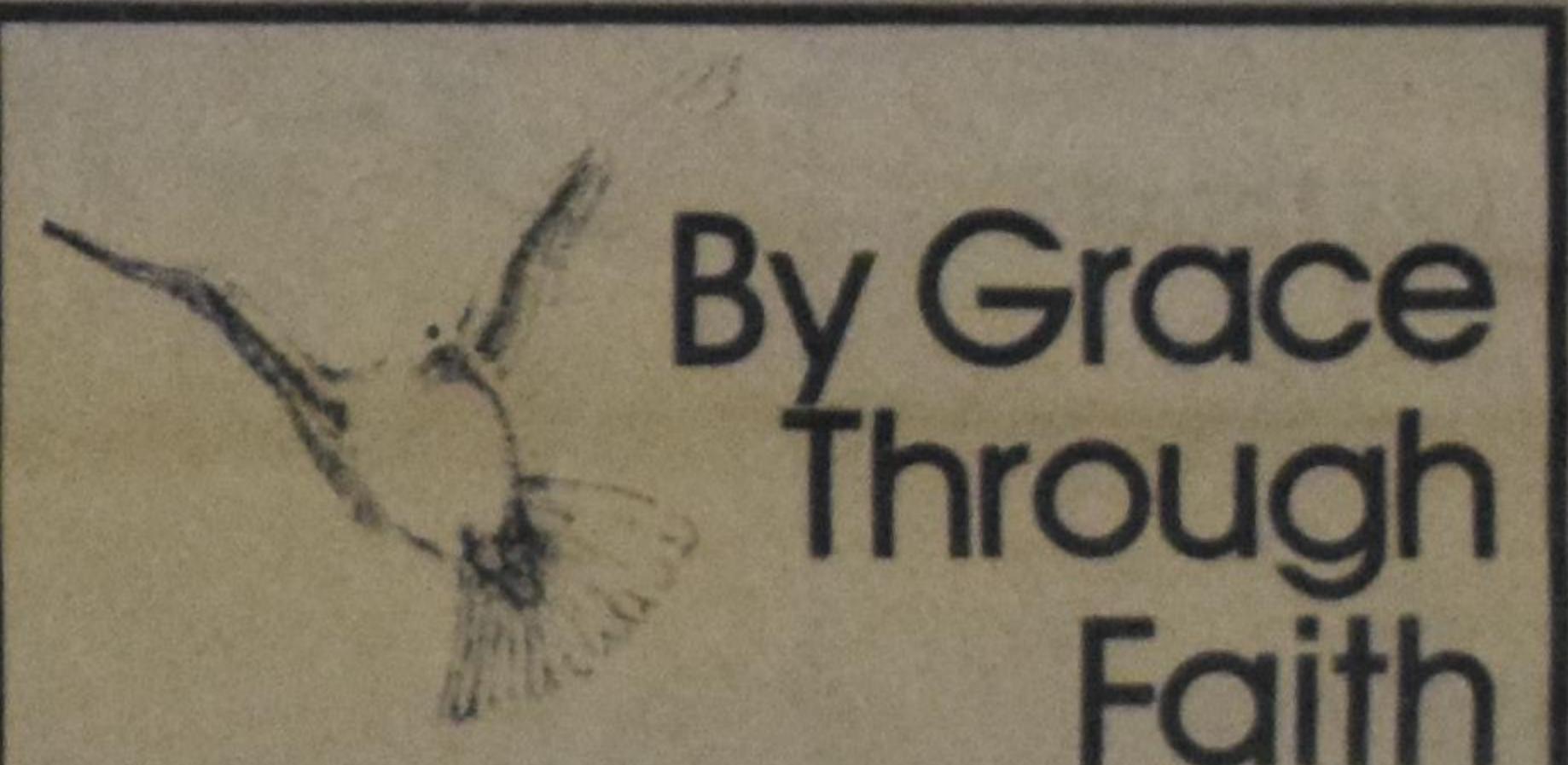
very evident in this book.

A companion volume which offers a Bible study on Mr. White's book is also available. It also makes the study personal. The booklet is very helpful in studying the biblical standards that we should live by, and will greatly facilitate both individual and group study.

This straightforward and down-to-earth book can be profitable to almost any group and is highly relevant in this day of ethical confusion to all of us. It will hopefully receive widespread attention and use.

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